The LUTHERAN OUTLOOK

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L. XIV MARCH, 1949 NO. 3

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Pointed Paragraphs

WHO'S WHO

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MY DAY

Cardinal Mindszenthy controlled a million acres of land, says my correspondent, for the Roman Catholic Church was the largest landowner in Hungary; therefore, the cardinal opposed all agrarian reform and opposed the separation of church and state. In addition, it is claimed that the Roman Catholic Church had a monopoly on education.

All these facts, if they are true, would point to the conclusion that the Roman Catholic Church in Hungary seems to have some of the failings that have brought the church into difficulties in other parts of the world. This is no criticism of the church as such; it is only the result that follows when any church anywhere ceases to be a purely spiritual power and becomes a power politically and materially.—*Eleanor Roosevelt.*

America is said to be turning left, and yet it is the rest of the world that has its hand out.—Bill Vaughn in Kansas City Star.

TOWARD SOCIALISM?

How long Mr. Truman will be able to make such recommendations as contained in his message and not openly commit himself to state socialism remains to be seen. Already British and other foreign commentators are interpretating his present remarks as lining him up on all fours with the socialistic governments of Europe. They can see little difference, for example, between Mr. Truman's proposals and those of the socialist government in Britain. One cynic remarked that, at any rate, if the Truman program goes through, the American people will be so busy paying for their own socialistic measures they will not have money to spare to continue support of the British system.—*Gould Lincoln.*

It is often the case that when a person thinks twice about something, he has to think the third time to play off the tie.—Cincinnati Enquirer.

CHINA SITUATION

The coalition-with-communists theory, which played its part in producing this disastrous result, is not a hand-me-down from the Roosevelt foreign policy. Mr. Roosevelt consistently stuck with the Chiang regime and resisted pressure from Stilwell, the State Department and the "liberal" columnists to backtrack. Even his disastrous concessions at Yalta were sweetened to a degree by his success in wangling out of Stalin an agreement to support Chiang's government as the only authoritative regime in China. But as in too many episodes in Roosevelt's foreign policy, we accepted rhetoric as honest currency and surrendered on the essential material issues. With Manchuria in his pocket, Stalin could afford to agree to support anything in China to placate the West. With General Marshall in the mood to insist on a Chiang-Communist coalition, the Red dictator had little to worry about. The Truman problem now is to explain these sad miscalculations to the people of the United States without admitting that anybody was wrong. Our own timidly proffered suggestion is that the Administration cut all this face-saving and let the customers in on what's hapened. They have a rough idea on that subject already.

—*Saturday Evening Post.*

Sailor, walking into recruiting office: "Gimme that ol' sales talk again. I'm gettin' kinda discouraged."

HIGH TAXES

I am opposed to a tremendous burden of taxation because it takes from the people the right to spend the money which they have earned . . . and spends it for something which the government thinks is good for them whether they want it or not.—*Senator Taft.*

Hostess to little boy at party: "Aren't you going to eat your Jello?"

Little Boy: "No ma'am; it ain't dead yet."

DID WE WIN THE WAR?

Taxes now take a higher per cent of the country's income than any nation, ancient or modern, has ever paid without disaster, sooner or later. The Washington big shots say we are in a "new era" and that they know how to handle everything. We shall wait and see. It says in the Bible that whatsoever a man soweth, that shall he reap.

Facing possibly the most dreadful war in all time, do we retrench, tig[hten] our belts, and go to work? Oh, no, [that] would interfere with the big shots [in] ing their campaign debts. So we [are] for Utopia while arming for war. [The] peace, won by the boys who died, [is] tossed away by a vain, sick man [who] opened the gates of Europe and [Asia] to the "peace loving" Communists. [And] our military budget is to be $15,[000,]000,000. Did we, in fact, win the [war]

—*Samuel B. Pettingi[ll]*

He was reading a prepared add[ress] at a convention. Along toward the [end] he swung into:

"The American business man is t[ired] He has worked long and diligently; [and] he is weary. He is physically tired, [but] mentally tired. But he isn't nearly [as] tired as the girls who have to type [all] this eyewash!"

Then came a long, tense pause u[ntil] a delighted audience came to its se[nses] and began to yelp appreciation. [The] speaker stared at his script in unbe[lief]

"Why," he blurted, when he fo[und] his voice, "I never wrote anything [like] that."

The Lutheran Outlo[ok]

Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Ohi[o]

Published monthly in the interest o[f the] American Lutheran Conference and of [Lu]tian work in general. The American Lu[theran] an Conference was organized in 1930 [and] consists of the following independent c[hurch] bodies: The American Lutheran Church, Evangelical Lutheran Church, the Augus[tana] Synod, the Lutheran Free Church, and [the] United Evangelical Lutheran Church. [The] Conference has a total baptized membe[rship] of 1,721,108. Its congregations number [2,]and it has 4,651 ordained ministers.

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The Lutheran Outlook is published a[t 811] S. Fifth Street, Blair, Nebr., and is en[tered] as second class matter at the post offi[ce at] Blair, Nebr., under Act of March 3, 187[9.]

Subscription Price

United States and Canada: $2.00 per [year] in advance; $3.00 for two years in adv[ance;] $3.00 per year to foreign countries.

All communications pertaining to a[dver]tising, subscriptions and change of ad[dress] should be addressed to Mr. P. A. Magn[uson,] Manager, Lutheran Publishing House, [Blair,] Nebr.

The
LUTHERAN OUTLOOK

UME XIV MARCH, 1949 NUMBER 3

EDITORIAL

e Mindszenthy ie

HE CASE OF JOSEPH PEHM, (now called Cardinal Mindszenthy after his birthplace), sentenced to life imprisonment by a Hungarian court on charges eason against the government, has aroused more protest from the Christian world than any other recent Communist act. Even governments have taken it upon themselves to lodge official remonstrances with the garian government. Protestant groups as well as olic organizations have held indignation meetings adopted resolutions of protest. The press has conned the proceedings of the court with great unani-

course, there wasn't much said when Bishop Lajos ss of the Hungarian Lutheran Church was tried on ar charges and sentenced to prison. Our state dement had nothing to say then. After a Catholic car- was involved, it suddenly became a much more imant situation; which is a tribute to the organization e Roman Catholic Church, and the way it can pull wires of its influence.

ere are three observations which the average ingent reader is likely to make in connection with this

There is little doubt in anyone's mind that Cardinal dszenthy, a "prince of the Church," was doing every- in his power to further the interests of his Church. Roman Church is said to have been the largest lander in Hungary, and was interested in salvaging what uld of that wealth. Its schools and other institutions also an asset which it was exceedingly reluctant se. What a cardinal would do under such circumces, or what you or I would do, would be determined by what we felt it was right to do under the given itions. No doubt Cardinal Mindszenthy in that situ did many things which could easily be twisted by stile and scheming government into a semblance of on.

2. There is likewise little doubt in anyone's mind that the "confession" of guilt elicited from the cardinal is entirely out of character. He was not that kind of man; if he had been, he would never have become a cardinal. What devilish device the inhuman minds behind the iron curtain use to obtain such confessions from their victims is not known. It may be the administration of powerful drugs that weaken a man's will and leave him an empty shell; it may be the sight of barbaric torture of other prisoners; it may be the threat of horrible suffering to innocent persons. Whatever it is, the whole world outside the grip of Communism rejects the results so obtained, and condemns the method.

3. The third observation that is inescapable is that the Communists have by no means abandoned their long-range program of implacable hostility to Christianity. Their action in Hungary throws into bright light the "tame bear" role that must be played by the Church in Russia. It exists only as long as it dances to the tune played by its political master. All promises of freedom of religion in Soviet-controlled areas can be discounted as mere political propaganda to secure temporary advantages. And one more conclusion follows from the foregoing: What misguided dupes must those Christian ministers be in this country who permit themselves to be used as "fronts" for various Communist organizations, and who follow the "party line" so obediently!

Are We Headed For Socialism?

JEFFERSON is supposed to have said that the best government is the one that governs least. But no one connected with government pays any attention to such a reactionary statement today. The tendency is for the federal government to take more and more authority to itself, to assume more and more functions in relation to all the people, to put more and more thousands on its

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payroll—and to plunge its hand more and more deeply into the wage-envelope of all earners.

We have gone a long way down the road to state socialism; so far, in fact, that numerous voices are being raised to warn us of the possible consequences if the course is not changed. The current annual budget estimate is $42,000,000,000, about what the national debt was when the New Deal took over. It came into power, if you can remember that far back, on a campaign of criticism of the extravagance of the Hoover administration, and the promise of a reduction of 25 per cent in government expense. Once in power, it discovered the philosophy of "spend and spend, elect and elect," which has served it very well.

If any change is to be made in the trend of government toward socialism, it will have to be made soon. By the end of the present administration's term of office, no voter under 40 years of age will be able to remember any form of government but the New Deal. We have trained and are training a whole generation in the fallacy that "the Government" is a source of endless wealth and beneficence. It is hard to convince anyone nowadays of the basic truth that government is only a consumer, not a producer of wealth; that the government can give nothing to its citizens which it has not first taken away from them. And even if they do get a glimmer of light on that point, they are likely to think that they can still beat the game by belonging to a favored group which the government will subsidize by taxing other groups for their benefit.

How did we get that way? After fighting two wars to defend and preserve our American way of life which has brought more prosperity to more people than any other form of government in the history of the world, are we going to back into the very totalitarianism that we fought against? Hitler had an all-beneficent state, too, which was going to do everything for the people, if they would sell their souls to it. Communism makes the same promises.

It is easy to start down that road. For there are some things which are best done for all the citizens by the federal government. No one, for example, would want to go back to the days before the enactment of federal food and drug laws. Those laws have operated to safeguard the health of the nation. Transcontinental railroads, bus lines and air lines cannot well operate under a different set of laws every time they cross a state line. Radio has to be controlled by national law or there would be so many competing stations none of them would amount to anything. Great dams, built as a conservation project from which the whole nation benefits, are properly a matter for the federal government. Many more examples could be given.

The point is, Where do we stop in this process? For it is argued that if one such federal project is a good thing for the people as a whole, why are not other projects, more and more of them, also good for the people? The end of that line of thinking is to put *everything* in the hands of government and abandon free enterprise altogether. As Mr. DeWitt Emery, president of the National Small Business Men's Association says:

> "It is absolutely essential for the people of this country to know what is happening and that if this trend continues, the only thing you can look forward to is complete and absolute regimentation, that is, being told by the government what you'll eat and where you'll live, where you'll work and how much you'll be paid. It means also getting permission from a bureaucrat before doing any traveling in your own car or otherwise, and full and complete government control of newspapers, magazines, radio programs and motion pictures. . . . It can't happen here? It is happening here."

We have a considerable degree of socialism already in social security, guaranteed bank deposits, federal home loans, U. S. employment service, government support prices for agricultural products. But the end is not yet. A bill is to come before the present Congress calling for the inauguration of a vast program of health insurance, sometimes called socialized medicine. Another bill, called "federal aid to education," will authorize the payment of federal funds to schools all over the nation; a determined effort will be made to include parochial schools as beneficiaries. Even more surprising is the administration's request for authority from Congress to go into the steel producing business if and when it appears (to government experts) that private companies cannot meet the demand. That last proposal would be the entering wedge of a program to put the government into all kinds of business. Right back to N. R. A., which was declared unconstitutional by the Supreme Court. But remember that the Supreme Court has been almost entirely reversed since then.

Even a military man like General Eisenhower—military men are not noted for their devotion to democratic processes—recognizes the danger into which America is drifting. Speaking to a student forum at Columbia University, he said:

> "The kind of dictatorship under which we may live today may come about through a creeping paralysis of thought. If we allow the constant drift towards a centralized government to continue, there will be a sweeping of bureaucrats over the land."

And now back to Mr. Emery of the Small Business Men's Association for a concluding thought:

> "It can't happen here? It is happening here—almost said it has happened here—but there is still time to stop it, if you and I and millions of others like us want it stopped. We can force our representatives in Congress to make the drastic reduction in the cost of our federal government which is the only thing that can save the situation."

Argument for Missions

IT HAS BEEN SAID that it is difficult for the human mind to comprehend what one billion dollars means, much less $42,000,000,000, the amount named as the current annual budget of the nation; or $235,000,000,000, approximately the cost of World War II to the Ame

Perhaps the following paragraphs will bring us
e foothills of comprehension, even if our minds do
ite scale the heights.

ose the Christian Church in America on January
, the beginning of the twentieth century, had sent
00 foreign missionaries with an annual salary of
each. Missionaries do not get paid that much, I
but I am setting a good round figure so as to cover
er expenses of mission work, too. That first year
have cost the Church $2,000,000.

suppose that in each succeeding year of the cen-
nother 1,000 missionaries had been sent out. The
year would have cost the Church $4,000,000, the
6,000,000, and so on. Suppose this program had
eadily continued to the present time. There would
e 48,000 missionaries on the foreign field from
ca alone. If the other Christian countries had been
ated to a like activity by our example, think what
al impact would have been on the thought and life
non-Christian world! And think what the reflex
ce would have been on the Christian world of
e and America! Probably World War II would
have come to pass.

we could not afford to send that many men and
that much money for missions. The Church would
have raised that objection if the project had been
ted back in 1901. And that is just where we made
istake. We couldn't afford *not* to do it, though we
t know it at the time. For the total cost of that
m to the end of 1948 would have been $2,352,000,-

t is *one per cent* of what our nation *alone* spent on
War II.

oes not take into account the billions spent by other
s on armament.

loes not take into account the enormous loss of
in the destruction of property in Europe, Russia,
, China, Japan and the islands of the sea.

loes not take into account the billions still to be
by us for interest on the national debt, for veterans'
als, medical care and pensions. (We were still pay-
nsions on the War of 1812 up to a few years ago.)

oes not take into account the billions spent by us
till to be spent for reconstruction in Europe and

of course it does not take into account the 345,000
ican lives lost, the value of which cannot be com-
in dollars and cents, to say nothing of the millions
s lost elsewhere.

s just the money cost for our nation alone, $235,-
0,000. Since the church people of America com-
about 50 per cent of the population, the church
e bear about half the cost of the war. The mission-
rogram I have outlined would have cost the church
e two per cent of what those same church people
pay as their share of the cost of a war which might
have come if we had been more faithful to our
of evangelizing the world.

Too bad we did not know then what we know now. Too bad we did not have the Christian statesmanship and foresight to undertake such a program 50 years ago, or 100 years ago. What about the next fifty years? Have we learned anything?

Our Free (?) Press

ON SATURDAY, January 22, the *Ohio State Journal*, Columbus daily, published a front-page, two-column picture of a man and woman, with the caption "Newly-weds." The descriptive paragraph follows:

> "Timothy Coakley, 35, a former Army chaplain and a Roman Catholic priest for 12 years, stands with his bride, the former Patricia Mary Ball, 23-year-old Welsh girl, after their marriage in a civil ceremony in London Thursday. Coakley was assistant priest for four years until last October at the church in Wales where Miss Ball worshiped."

Two days later the same paper published on its front page in black-face type "A Statement." It reads:

> "The Ohio State Journal wishes to express its deep regret to those of its readers whose religious sensibilities were offended by the publication of an AP Wirephoto from England of Timothy Coakley, excommunicated Catholic priest, and his bride in the Green and Home editions of this newspaper on Saturday, Jan. 22.
>
> "Publication of the picture was in violation of the State Journal's policy of undeviating respect for the members of all faiths."

Between the two paragraphs one can imagine the rapid and heated activity: the archbishop calling the local bishop and asking him if this is the kind of publicity he lets get into the newspaper; the bishop instructing his secretary to call the managing editor; the editor calling the luckless make-up man on the carpet; the composing of the apology and the humble reading of it over the wire to the bishop's secretary to make sure it meets with the approval of the offended dignitaries.

I would like to ask a few questions.

1. Wasn't it true and wasn't it news? Then why the necessity for an apology?

2. Was it "religious sensibilities" that were offended by the publication of the item, or was it only the pride of the Roman Catholic Church, which must hasten to hide its feet of clay?

3. Would there have been a similar apology if the item had been about a Protestant minister who had done something he should not have done? Of course not! Then why the malarkey about "undeviating respect for the members of all faiths"?

4. What pressure was brought to bear on the newspaper to make it crawl?

5. What has become of the vaunted freedom of the press?

Television Problems

"NEW DAYS, NEW WAYS." The coming of important new inventions brings new problems. Television is no exception.

When radio came into general use, the incorporation of radio sets into automobile equipment was almost standard. Look at the used car ads and see how often the letters "R & H" occur (radio and heater). But there will be no future ads saying "T & H" (television and heater). The difference is that radio addresses itself to the ear, but television to the eye as well. And while a man may drive a car safely while listening (witness all the back seat drivers), it cannot be done while dividing one's visual attention between the road and a television set. There will be no movement to equip cars with television, and if there is, there will soon be laws to stop it.

The other problem that came up was different. The manager of a low-cost housing area in Detroit issued a decree that no occupant of a unit in that area was permitted to own a television set. The thinking behind th autocratic order, no doubt, was that if a person co afford a television set he must be enjoying an income b yond the limit set for occupants of those houses.

I do not think he can make it stick. Are we America so lost to our traditional love of liberty and so supi before the encroaching dictates of government fro above that we will permit any bureaucrat to decide f us what furniture we may have in our homes, and wh is too good for us? If I know Americans, there will an immediate demand for television sets in that ar even if they have to skimp on food and clothes to them. And I am for them. A man once said, "If I h two loaves of bread, I would sell one and buy hyacin to feed my soul."

If someone can decree that a television set is too go for me, what is to hinder him from forbidding a piano my home, or any picture costing more than a set lin or an orchid for my lady when we are celebrating, o fur coat? That is just the glory of America, that common people can aspire to anything. Let no one r us of it.

A United Front in Pastoral Acts

By Herman Mees Meyer

ALONG A BEAUTIFUL STRETCH of the Ohio River a rather attractive bridge, glistening in its new coat of aluminum paint, spans the stream several miles north of Gallipolis and ejects the motorist right into the heart of the old historic, quaint town of Point Pleasant, West Virginia. From a psychological point of view, however, the Ohio side of the bridge is the more attractive, for it leads almost directly into a gasoline station where you can "fill 'er up" for some 2½c a gallon cheaper than on the West Virginia side. In fact, there was a time when the differential was almost 5c a gallon.

Every time I would ask friends of mine in the oil business in West Virginia about this matter, the only reply was the stock one of "difference in transportation costs." That always sounded ridiculous to me, as if less than one-half mile of water, which still offers the cheapest transportation in the world, should warrant a cost differential of 10% on the price of a product. An equitable adjustment of transportation costs on a national level to provide a uniform price for gasoline would seem to be a logical, easy, and worth-while project, at least to the mind of an amateur economist like myself.

Yet this is just one example of a lack of justifiable and practical uniformity in our shrinking America, which more than ever needs a united front, even in the comparatively little things of life. All of us are keenly aware of the shameful scandal of the diversified state laws with respect to rules, requirements, and procedure concern marriage and divorce. Why is it that in West Virgi only an ordained minister is legally permitted to f form a marriage ceremony, while here in Ohio alm any Tom, Dick and—Herman—can tie the knot, with latter (according to reports filtering through my gra vine) supposedly doing the lion's share, going thro the motions about as quickly as it takes to make a a licensed citizen of the community?

What a tremendous psychological, yes even spiri effect it would have on American life and the fundam tal concept of Christian marriage if all states would regulated by uniform laws governing both the issuin divorce papers and the application for marriage licen

Yet we who are financially annoyed in some cases, deeply disturbed spiritually in others, over differen of costs and practices, should at the same time not more concerned about the mote than the beam, sho not be too ready to cast stones as long as we ourse recognize the existence of seemingly unjustified dive ties of practice in our own ranks, and do nothing to re agreement among ourselves on what would seem a c mon sense uniformity of practice in pastoral acts, wi would certainly promote the advancement of God's ki dom, eliminate much confusion that springs up in mind of the average layman, and dispel the too freq impression of an un-Christian rivalry between Luth churches and Lutheran pastors.

to encourage the drabness of unreasonable, unnative, uninspiring, uninteresting sameness in our try, but to achieve the kind of uniformity in pas- practice, feasible and practical, among those who ne in "the faith once delivered unto the saints" and Scriptural concept of the Church, I now offer for ssion a number of suggestions which I think would effecting a united front against the common enemy also seeks to divide in order to conquer; in pro- g a stronger Lutheranism in this area; and in mak- l of us better undershepherds.

turally I must resort to my own points of view, I do humbly, being aware of my own sins and to reasonable changes of thinking, particularly in rea of what might be considered "adiaphora." Ob- ly all that I can do is to provide some sort of an rt, from which we can take off in our mental flights, fter some air maneuvers and perhaps sham battles which we can again find a safe landing.

Concerning the Administration of the Sacraments

As far as baptism is concerned, I believe we all agree God does everything as long as water and His Word used and that the sacrament is valid regardless of aptizer or the promises made by the parents or the sors. Since, however, those promises are important e ongoing spiritual life begun in the baptismal birth, el that the kind of parents, both physical and spiri- which a child has, is a serious matter, both to the and before God. Obviously to make an honest con- n of the true Christian faith through the Apostle's d in the Lutheran Church, I feel that both parents all sponsors must be sincere, baptized Evangelical stant Christians, and that at least one should be a eran in order to aid in the carrying out of the prom- hat imply Lutheran training for confirmation.

All of us, I believe, consciously at least, admit only to the Lord's Table who accept the Scriptural Lu- n doctrine of the Sacrament of the Altar; who know worthy communing means and who have been in- ted as to the significance of proper self-examination eparation for the Holy Communion. But what about from other Evangelical Protestant groups who earn- desire to commune, let us say with a son or daugh- n-law, confirmed as adults in the Lutheran Church, e these loved ones are paying them a visit, particu- on high church festival days? My practice has al- been to proclaim both publicly and privately that prospective guests at the Lord's Table must be given pportunity to consult with me about their desire to mune at a Lutheran altar. If after questioning them rough personal instruction I feel that they are in plete agreement with the Scriptural Lutheran posi- and stand ready to prepare themselves, even though own church theoretically or officially takes an- r stand which has previously been pointed out to , I feel that in their request they are Lutherans in t and in faith, if not in name, and am ready to ac- them as guests at the altar before which I officiate.

So graciously was this request received in my former parish that in my last year there, among some three hundred guest communicants only two were unknown to me, and those two, I found later, happened to be Lutherans from Philadelphia, spending Easter Sunday in Charleston on a trip to the west coast, stopping off purposely to commune on the high festival. When I shall have arrived at such knowledge in my present parish, I shall shout a fervent Hallelujah.

Such also is my practice in what might be considered emergency cases. Not long ago a fine middle-aged gentleman requested one of my members to ask me to administer communion to him on the day before he was to undergo a serious major operation. On arriving at his room I found that he was deeply desirous of the Sacrament. Though baptized as a Lutheran, he had not been confirmed due to a long-standing deafness. Recently he had acquired what proved to be an effective hearing aid. After an hour's period of discussion and instruction in the Lutheran faith to which he gave most serious and earnest assent, and after his promise to come to the next session of our Adult Class, should God spare his life, I administered the Sacrament, which incidentally moved me as much as it did him. Could I have done otherwise and still have been a true shepherd of a longing soul?

II. *Concerning Professional Contacts of the Pastor with People Outside His Own Parish*

1. Any contact of a pastor with members of another church which directly or indirectly smacks of proselyting, to me is beyond the pale of Christian ethics, is an affront to a profession which today more than ever must maintain the highest standards of Christian conduct and command the respect of all people, the churched and the unchurched alike.

Every church member who in well-meaning but misdirected zeal urges his own pastor to call on members of another church, even though they themselves may have requested it or maintain that they harbor justifiable grievances against their own church or pastor, should be diplomatically but clearly apprised of the nature of ministerial ethics. This, I know, may be a sore spot in what should be a truly brotherly relationship between pastors, and generally is talked about when the supposed offender is not present to defend himself. Today, therefore, surely offers a splendid opportunity for open Christian discussion of the matter.

Personally I do not believe that a pastor who engages either in flagrant or subtle proselyting, or who condones this practice on the part of his laymen in order to increase the numbers on his church roll or make an impression via the year book of his synod, is doing the Lord's work or advancing the kingdom of God. To build up either a church or a mission through undue pressure for letters of transfer is in my judgment merely transferring segments of one congregation to another; promoting an unhealthy practice of ecclesiastical shopping, even possibly a literal form of bargain hunting; preventing the

development of real church loyalty; aiding fault-finding laymen to dote on their grievances in one church by making it easy for them to avoid or evade commitments or responsibilities; and breeding a group of Lutheran gypsies who go from one church to another as soon as something or someone rubs them the wrong way.

What an opportunity we all have right in this phase of our work to act as true Christian brothers in the undergirding of the whole church of the Reformation and in aiding one another in our own respective fields by reporting these grievances to each other and by urging the people involved not to covet their neighbor's church but seek to have them remain and discharge their duties to their own.

The fact that, before coming to Toledo, I have had the opportunity to serve the Lord as the assistant in a large church, the pastor of a neighborhood church just out of the mission classification, and the minister of a downtown church which experimented in mothering a brand new mission anxious to grow in order to justify the mother's venture, should quiet any foreboding that by virtue of my present assignment, I might not have a sympathetic understanding of the work of men in other situations, be releasing a little bile or engaging in a form of self-pity.

2. In this same connection there can be mentioned the related matter of requests for pastoral service to those who have seemingly been neglected by their own pastor. A recent case may serve to illustrate. Not long ago, there came the request on the part of one of our members for pastoral service to the mother who had been temporarily invalided but who, though living in the same residence, was a member of another Lutheran church in Toledo and whose pastor had not called on her for a long time. Over the phone I tried to explain my position, and following Luther's admonition to put the best construction on everything, I suggested that her pastor might have been ill or out of town or unusually occupied with more serious cases, giving the assurance that the pastor would deeply appreciate a phoned request to pay a visit. I have heard nothing since. This cannot, I hope, be construed as an announcement of the manufacture on my part of personally tailor-made halos, because I feel that all of you do the same thing.

Under this same classification, I would include requests for the conducting of marriage services when neither party is a member of one's own church and one or both are members of another church. I discourage this practice and will consent to perform the marriage only after the parties have talked the matter over with their own pastors, and I have personally received permission from the pastor or pastors involved. Along this line, I think it would be mutually helpful if we would call the Lutheran pastor of the groom when we plan to unite him with the lady of his choice who happens to be a member of the church we serve.

Finally under this point we are certainly agreed that no pastor should take even the slightest advantage of a possible situation developing over the disappointments often involved in the loss of a loved pastor or a change of pastors or the always difficult time, now unfortunately lengthened, when a church is without a regular pastor. This comes to my mind by virtue of the unsolicited offer of new members for St. Paul's because of the recent moving away of my friend, Jim Baldwin.

III. *Concerning Professional Contacts with the Unchurched*

1. Trying to win the unchurched for Christ and His Church is a divine command to all Christian pastors and laymen alike, and should be encouraged regardless of the locality in which the unchurched live, unless certain geographical boundaries have been agreed upon by pastors, particularly by those who serve neighborhood churches. Yet I firmly believe that we should never fail to mention the greater proximity of another Lutheran church, particularly in the case of unchurched families who might find it too difficult or expensive to carry out the spiritual obligations of church membership in our own church because of distance.

2. Occasionally there come requests to all of us for pastoral service to the unchurched who have been refused such service by another Lutheran pastor. Some time ago, a Christian neighbor advised the husband of a wife in the last stages of carcinoma to seek the ministry of a Lutheran pastor who happened to be residing in the same neighborhood. Receiving a refusal supposedly because his wife belonged to a fraternal organization which might complicate matters in connection with her burial service, the husband called our office pleading with him to serve his wife. We did not call the other pastor because she wasn't a member of his church and felt it a Christian duty and privilege to minister to a soul on the brink of eternity. As it happened, the burial service involved no complications, simply because most people readily understand our Lutheran position that we must conduct no burial services in connection with services that may be held by other groups.

3. This naturally leads to a pastor's requests for burial services for those outside the church or who definitely are not even considered as professing or semi-professing Christians. Because of our Lutheran burial practice of not engaging in eulogies of the dead, I feel constrained to conduct a Christian burial service for anyone who requests it, because it affords me an opportunity to reach many when hearts are peculiarly receptive, with the truth spoken in love, to witness to the saving Gospel and to engage in what might be called definite personal evangelism. I feel that there can be no indication of a certain promise of the Faith when one uses the burial form specifically designed 'for those who die without the evidence of faith.'

4. In the same light do I consider the opportunity of performing a marriage for those outside the church. I insisting on at least an hour's counseling with the couple before even agreeing to conduct the service as we always do, and making the ceremony truly holy and reverent

initely Christian, we consider the request yet an- pportunity of soul-saving and laying foundations hristian home.

gh this should be the subject of another entire I am tempted in this connection to say that when s to marrying divorced people, particularly those the church, I still labor under the apprehension ther there actually is such a person who is the party and the other the innocent. By the same since we accept the rightness of a civil annulment here is evidence that no physical consummation riage had taken place, I wonder whether we could r it both logical and Scriptural to conceive of a l annulment when there is no evidence of the l consummation of a marriage.

V. *Some Practices with Regard to Members of One's Own Parish*

ere is a family which after uniting with the church ver been really integrated into its life or for some or another has lost interest or become patently e. Shall we hang on to them or drop them and all about them? If after doing everything possible ken or reawaken interest in such a family, I think s should refer the family to the pastor of the near- theran church, giving him complete information king the Lord to use him to win such a family to a terest in his church. If I fail to do that with those any of you may have come in contact with, don't call me on the carpet.

hen it comes to granting letters of transfer where are legitimate and sensible reasons, none of us be selfish. Moreover, I think that before granting eiving such letters, all of us should make every to determine whether the requests are legitimate, o everything in our power to persuade the trans- members to complete their financial obligations old church and be received as coming in good ng.

V. *On Education for Church Membership*

ink it would be well for all of us to require at least ll academic years of instruction in confirmation s before confirming children and insist on keeping andards high. That has been my chief reason for ing the day of confirmation from Palm Sunday to ost.

Adult confirmation, I require attendance during successive periods of instruction and informal dis- n of one hour each, the study of the catechism, and ading of the whole Bible, a book at a time in the peed-Smith American translation during the first of membership and the making up of all sessions d. This may be too scanty, but at least over the I have found that it seems to work best.

VI. *Concerning Pulpit and Altar Fellowship*

I believe in and adhere to the principle, for the present at least, of selective fellowship with all Lutheran pastors. In certain special cases, when I have been asked to speak in non-Lutheran churches or preach from non-Lutheran pulpits, I have accepted when I have deemed it my Christian duty and only when it has been clearly understood that I could engage in a strictly Lutheran witness and approach and was not in a position to return the favor to the non-Lutheran pastor.

Many other angles of consideration I have, no doubt, left unmentioned. But after all, this is Monday morning, and this is a second dose in the same forenoon!

But before asking you to engage in a discussion on the points I have suggested, I believe I should not end this paper without at least briefly investigating the reason or reasons for our lack of uniformity in pastoral practice. Many there may well be by virtue of sincere, honest, and well-meaning differences of opinion among us. Yet must we not openly confess to each other and before God that the basic reason in most instances is our own sin in thought, word, and deed, our own selfishness and jealousies and unholy ambitions, our own sinful, inordinate desire for what the Britisher may call 'to get along in the ministry,' to become supposedly bigger and bigger shots, forgetting that fundamentally we are to be but voices preparing the way for the Lord, and that after all, the glory, all of it, should be His alone?

If we believe in the Protestant confessional for laymen, should we not also believe in it for us pastors and occasionally engage in an honest, specific confessional, instead of piously listening to papers which we think we could have done better ourselves, or engaging in arguments that never really touch the heart of the matter?

As far as I am concerned, many of our differences in practice stem from the basic and fundamental sin, the terrifying atom blast which once destroyed a Garden and its perfect man and woman and unleashed upon the world a chain reaction of which we, too, centuries later, are the unhappy victims. The spiritual fission which at that time split a man from his God was the result, as it has been in this day of nuclear fission, of the devilish lure of the shortcut to man's achieving a place in the sun, of possessing all knowledge, of gaining the position of superman and himself becoming god. Our own sins are part of that chain.

Years later there was another place, perhaps once a garden, too, but then a desert, where the second Adam wrestled with the same basic temptation, the same lure of the shortcut, toward the achievement of the goals of His ministry, "Make yourself the idol of the masses by turning all the stones of Palestine into bread and thus in one act eliminating the fear of want. Why all the hard work, the griefs, the sacrifice, why the cross if you can accomplish the same thing in this easy way? Get yourself into the heart of the holy city, climb the pinnacle of the temple, and cast yourself safely down. Why not accomplish your task quickly by gaining much attention at

the very outset of your ministry and a large personal following through the clever use of the spectacular. From this mountain top you can behold all the nations and peoples you came to win. Why not lower your standards just a trifle; why not compromise just slightly with the world? That will give you the winning number and after all, does not the end justify the means?"

My life and my ministry reflect clearly the sin of the first Adam and have suffered much by reason of my giving in to the temptations of the second. How often I have succumbed to the insidious lure of the short cut, been unfair to my brother pastors, taken advantage of them and by craftiness have estranged and enticed away from them disgruntled members and also prospective members who really should have joined their church! My own sins have been the boomerangs they always are, for how often have I been deeply hurt by the practices of my fellow pastors!

Since I am certain that your experiences have been no different from mine, I ask myself in your presence: Must these things that hurt us, our work and the Body of Christ continue? Can't something be done? Is not the grace of Christ also sufficient to work in us toward greater uniformity of pastoral practices?

Against this backdrop of penitence and the prayer to create in us clean hearts and renew in us a right spirit, I am asking for a discussion of the subject at hand and offer the suggestion that whatever agreements may come out of the discussion, be properly worded, mimeographed, presented to our respective church councils and made definite rules for us pastors and the churches we privileged to serve.

Editor's Note.—Having heard of the above paper, I as the author for permission to print it; also for a summ up of the discussion it evoked. His summary of the cussion follows:

I should not have started my paper by presen items which involved theology, for most of the ses was consumed in discussing the two parts of my p that had to do with the sacraments.

With respect to baptism, some of the ULCA bl ren thought that requiring both parents to be E gelical Protestant Christians might be too much c ideal, and involved demands that might penali child.

In regard to the Lord's Supper, some of the Miss brethren and also a few of our own men felt that non-Lutheran guest communicant was truly a Lu an in spirit and in faith, though not in name, hisi cerity would demand his leaving his home church uniting with a Lutheran church without much d There seemed to be much more agreement in som the non-theological matters presented in the pap

The fact, however, that there was present one o largest gatherings of Lutheran pastors ever held for this special meeting, and that all of us in an i mal, friendly, and often humorous manner could cuss these matters, was considered by many to been the most hopeful result of the meeting, though we did not have time to arrive at some de recorded agreements. There is not only a time tide in the affairs of men but also in the affairs of and this gathering may have been one of His af

—H.M.

On Being "Shelved" at Forty-Five

By John F. Palm

I WISH TO COMMEND Chaplain Gynther Storaasli for his fine and inspiring article in the January OUTLOOK titled: "The Age Fear Complex of Older Pastors and What Can We Do About It." I am glad that Chaplain Storaasli has so forcefully called the attention of the readers of the OUTLOOK to the fact that there is really and truly a "forgotten man" in this great country of ours. He is the pastor over 45 years of age!

There is an old saying, and we all know that it is true, that you are only as old as you feel, physically and mentally. The calendar is no true index to everybody's age, and we should do something about that fact. As things are now, virtually all our rules, regulations and customs make calendar age a chief criterion in hiring, firing or retiring people; in promoting them; in qualifying them for public office; in making them eligible for pensions, and so on.

This procedure works a great number of hardships and injustices. It really is not right, for example, to retire a man at sixty-four if he is in good health, fo the work he is doing, and able to produce as effici as ever. Such a man is far younger than sixty-fou cept on the calendar. Conversely, if a man of thi constantly ailing, introspective, and unable to pu heart and soul into his work, he is around seventy actually, no matter what the calendar claims, a would be better all around if he could begin at on collect his Social Security or other old-age pension.

We ought to relegate the calendar to its proper in such matters, and take to determining a person's age from a complete physical and mental check-u qualified physicians. But there apparently isn't an mediate prospect of such a fundamental reform. It cause too much trouble at first for many people, su personnel managers, life insurance companies, the of the armed forces, and many others including c boards of trustees. Nevertheless, the above sugg surely deserves respectful attention from all of us.

o more sense in making a fetish of the calendar than aking a fetish of anything else.

may be interesting to note here that the median age ll the leading aspirants to the presidency of the United es in the last election was 54.5 years. The youngest didate was 41 and the oldest was 68. A recent study Harvey C. Lehman titled "The Age of Eminent Lead- Then and Now" reveals the following startling in- nation:

Whereas in 1799 the median age of representatives in gress was only 43.5 years, in 1925 their median age 53.46. Similarly, during the same period, the median of senators increased from 45.25 to 57.5 years.

f the 27 Speakers of the U. S. House of Representa- s elected prior to 1875, 15 (56%) were less than 40 he time of their election, and only one man over the of 65 served as speaker. But from 1900 to 1940 the dian age of the speakers at the time of serving was years! This is 24 years older than the median age of se who held the same office from 1789 to 1874.

he median age of members of the president's cabinet eased during the last 150-odd years by about 14 years; n age 46.88 to 60.15. Whereas, from 1789 to 1850 the dian age of our secretaries of state at the time of ving was 53.67 years, from 1875 to 1945 the median was 60.56 years. From 1925 to 1945 the median age he secretaries of state was at an all-time high: 68:5 rs!

or the first 26 men who were appointed justices of the ted States Supreme Court, the median age at the e of appointment was 48.12 years; for the second 26, median age was 53.81 years; and for the third 26 the dian age was 56.73 years. In 1937, when President sevelt called for the infusion of new blood into the reme Court, the average age of the then-serving jus- s was 71.78 years.

or 19 prime ministers of England who served from 4 to 1945, the mean average was 64.35 years.

or the popes of the Roman Catholic Church from 1800 1945 the median age was 72.6 years.

or U. S. Army commanders and chiefs of staff from 5 to 1945 the median age was 61. For presidents of oldest U. S. colleges and universities from 1900 to 5, 58.83 years.

or Presidents of the U. S. from 1789 to 1945 the dian age was 56.2 years.

hus, this study reveals that, at least as far as the ited States is concerned, certain kinds of present-day ders—legislative, judicial, diplomatic, military, naval, gious, and educational—are older today than were ir predecessors who held the same nominal positions. t only are our present-day leaders older, but they tend o to exhibit less age variability than formerly.

Apparently many church boards of trustees have, dur- recent years, become somewhat panic-stricken and ve hastily arrived at the conclusion that only pastors der 45 can be of spiritual service to them, and so this "45-phobia" has become a sort of epidemic which the various congregations have done but little to check. As a result there is a large number of pastors over 45 years of age who are well qualified mentally and physically to fill pulpits, and yet they are not even considered, simply because the calendar is against them! To me and to many others it is little short of ridiculous to say that at 44, one minute before midnight at his next birthday, a man is well fitted for his work; at one minute past midnight he is 45 and can not be employed! The establishment of such an arbitrary age limit is not fair, reasonable, desirable—or Christian. Certainly the Church which seeks to minister to the spiritual needs of all men regardless of age, rank, or condition in life needs both the old Paul and the young Timothy. It is all right to say that spiritual needs are of paramount importance and that the destiny of the human soul should receive primary consideration. Nevertheless, man is so constituted that it is virtually impossible for him to give much attention to spiritual matters when he knows that he will be shelved at the age of 45, after which the voice of physical hunger will shout in his ears: "I am hungry, I am cold, I am thirsty." Therefore we should all be concerned that all men, including ministers of the gospel, shall have employment to the end that they may live long, happy, useful, and productive lives. "Verily I say unto you, inasmuch as ye have NOT done it onto one of the least of these my brethren, ye have NOT done it unto me."

The problem of unemployment in general is not a new one, though it has been most acute in this country during depressions. Jesus Christ knew about the unemployed when He was here on earth. Read the parable of the laborers in the vineyard found in the twentieth chapter of Matthew. There the owner of the vineyard is represented as going into the market place where were gathered the unemployed. The last time He went at the eleventh hour and said to them: "Why stand ye here all the day idle?" And they said unto him: "Because no man hath hired us."

And that generous-hearted employer said unto them: "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." This employer did not say: "Let me see your birth certificate. We have established an iron-clad rule in the interests of efficiency that no man over 45 shall be employed on our grape farm!" He manifested a quality of character, we are glad to say, that many employers have today. At the close of the day, when the workers filed past the pay window, those who had worked only one hour received the same amount as those who had gone to work at the first hour of the day. We are not saying that modern employers, including church boards of trustees, could literally follow the example of the grape farmer, but we are saying that they would greatly profit by laying in a supply of the same milk of human kindness which the grape farmer in our parable so generously manifested!

Surely it is worth trying.

The Conflict

by Walter Riess

GOD:
What now, what now?
Are you never done with cursing and
insulting Me, or must you
jeer and puff yourselves for all eternity?
My little wanderers . . .

ADAM:
It is not I, Father, it is not I
who blaspheme Thee,
except when these my fellow men
influence me.

The truth is, Father, that alone
we shake with fright.
But when we join our hands we
whistle at night.

GOD:
"The woman Thou gavest me . . ."
The same old story.

WORLD:
"The woman Thou gavest me . . . !"
God, if there is a god,
above or beneath the sod,
let's dispense, if you please,
(and we beg on our knees)
with *the Word!*

For everything there is the Word,
for morning, evening, noon and night,
for stars, for planets, rain and blight!
What do we hear if we're shaking with fear
but the Word and the Word and the Word!
If we're feeling gay in the dawn of the day
there's the Word. —
God, if there is a god,
can't You once understand
there is no more demand
for *the Word?*

GOD:
No, no,
I cannot understand.
But I am only your Creator,
and sometimes creatures
get out of hand.

Only one question, little men:
What *do* you believe?

WORLD:
Now, that's a question!

ADAM:
Yes, that's it, that's the thing.
What do I live for, why do I hope and breathe
and hate and breed and die?
And what do I, what *do* I, believe?

GOD:
I can tell you, I can tell you,
for I have seen it, this your clumsy god.
I have seen it in your belching smokestacks,
in the nervous figures which your yellow buses
gouge into the yawning mouth of massed machines
I have seen it in your pale street light,
in your dry voices and your too-loud laughs,
in your dreamless faces and your formless art,
all of it staring up at me, unpatterned, naked—
a gutted field, barren and dead.
And I know, I know, what is your god.

ADAM:
What, Father, what?

GOD:
Ugliness. *Ugliness!*
My beautiful creatures,
why have you cursed
your own beauty?

WORLD:
Oh, weep, weep, weep, for a glory gone!
But dear God why the fuss?
Call us ugly or dead or what you will,
we still look good to *us!*

Or have you, Nameless, ordered so
that beauty be our creed?
You must admit that we have made
ugliness *pretty* indeed.

GOD:
You tried, you tried,
and now you suffer for it.

ADAM:
Suffer, Father: yes, I do.
It is this aching tension girding my soul,
throttling my day hours, damning my nights,
sounding, sounding, my last death knell.

It is this worry, this fear,
it is this thin heart beating within me:
thunder and lightning and no calm midnight,
only roaring and crashing and wild sea.

GOD:
It is your soul, man, it is your soul
that is sick to death.

ADAM:
Soul? Soul, You say? Ah,
but when my soul is sick to death
I cannot cure myself, my deepest grief.
The soul, the body, life—it is all *breath.*

GOD:
All breath . . . and all worry.

ADAM:
Worry, worry about everything,
worry about nothing. God, if I knew
why I worry, why I dread,
I should not bring my cry to You.

But the black night, intangible, curls
its ghostly arms around me hard.
I move to fight them off, to kill their grasp,
but there is nothing to fight, nothing to guard.

I can search, I guess, search somewhere . . .

GOD:
For what, Adam, for what?

ADAM:
For heaven of my own, I guess,
for some nothingness in some void
in some place unknown even to You
or me.
Maybe
up there You have a name for it.

GOD:
Hell we call it.

ADAM:
I do not seek for that.

GOD:
You seek for freedom, Adam,
freedom from yourself. You are
too much a part of you, mastered by Adam,
slave to Adam, afraid of Adam hopeful for Adam,
and the worst: aware of Adam's doom,
unutterable, inexorable, terrible
doom.

ADAM:
I cannot escape myself.

GOD:
I can but pity, seeing you and yours
and all shaken by works you cannot understand
because they are within your breast.
I can but pity, pity, for I see a cross,
dusty with centuries, outmoded,
yet fresh its splinters are with undried blood.
I see a cross now as I saw it once
when rebellious earth spewed out her dead
to free you from yourself. I see
My Son, and iron in His hands and thorn on head
and hell in heart and body torn and bent
and stretched —
Adam! —
for you, for you, for you, FOR YOU!
And still you suffer so. Deny Him, Adam,
and you merit hell and all its sweet terrors
living in your own soul. You suffer
all in vain.

WORLD:
Somehow we always come to this.
Fetch out, O Nameless One, Your moulding cross
and brush it off and cover it with silk
and image and a golden gloss

and place it in cathedrals and on boards —
and still our hearts Your ancient wood defy.
For there are more important things for mind,
and blood was never pleasant to the eye.

ADAM:
Long, long ago I heard the story.
When I was yet a child You promised, Lord,
all that now has happened. But I —
I was proud and unafraid and wild.
I wanted freedom, and I sold myself
into the body, into the slavery of things.
And leaving Eden for a piece of fruit,
wishing a part more than the whole,
wanting a taste more than entire life,
I tore myself apart. I wept too bitterly
to apprehend the cause of all my tears.
Oh, God, God, God, how I have deserved, how I have wronged,
how I have forgotten, and have deemed
my penance rich enough for You, thought
my self-denial following Eden's curse
sufficient for Your throne.

Give me the cross. Give me the cross.
Let me have Christ and love,
and let my labors be in these fulfilled.
And let myself be so lost in this Temple
that I be part of You, of You, not
of myself.

GOD:
And you, World?

WORLD:
. . . This beautifully sinful old world,
this beautifully sinful old world.
Old world, old world, old world (fading, fading, fading) . . .

Are We on the Alert?

by O. E. Clauson

THE ABOVE QUESTION is not an insinuation that the Church or its watchmen on the walls of Zion, are not on the alert. For the Church and its leadership, it must be said, that today there is an alertness in many areas, where formerly there was a notable aloofness, or at least a lack of aggressive action.

Things are happening "fast and furious" these days. In the course of a comparatively few years, observable indications of trends have become definite trends in many areas, and some have become, by now, definite policies and practices. This is particularly true in the field of public health and social welfare. Where the camel had his nose in the Arab's tent, he is about in now.

Mark Sullivan in his column, commenting on President Truman's address to Congress on the State of the Union said: "At no time in our history, unless in some early presidency—has any message on the State of the Union by any president devoted itself so primarily to a new concept of society—most of our presidents would have been shocked by Mr. Truman's phrase, 'creating a new society.'"

That the federal government is getting deeper and deeper into social programs affecting the whole area of existence is clear. The State, whether we take it on the state or federal level, is becoming more and more a welfare state. The Christian Century, in a recent issue, put it this way, "If Mr. Truman gets as much as three-quarters of his program passed by Congress, the United States will have a full fledged social welfare government."

In his recent message, the President pressed not only for expansion of present welfare programs, but for new social welfare programs. State Governors, in their messages, are urging social legislation. More and more social legislative measures are finding their way into both state and federal legislative hoppers. At no previous time did appropriations for health and welfare figure so largely, in state and federal budgets, as they do today.

We are told that next to defense against war, Public Welfare occupies the largest room in Government. A hundred years ago, Public Welfare expenditures were not even recorded. Today they are counted in the billions. In 1913 the current outlay—local, state and federal—was 21 million dollars, the equivalent of 22 cents per inhabitant. Figured on the basis of national income, it was 1/10 of 1 per cent. In 1940, the current outlay was 4½ billion, or $34 per inhabitant, or 6 per cent of the national income. If proposed measures are passed, the 1940 outlay will look insignificant.

In the field of health, the federal government is definitely in as never before. In 1946, the Hospital Construction Bill was passed. This Bill provides for federal appropriations for grants to states for hospital construction. According to the Bill, an approved project will receive federal aid to the amount of one-third of the cost of the project. This Bill sparked a tremendous interest in hospital facilities in smaller communities all over the country. As of last August, according to a report of the Division of Hospital Facilities, U. S. Public Health Service, the Surgeon General had approved 360 project applications, the vast majority of them facilities for smaller communities where there now are no hospitals.

In the field of health it all adds up to this—there will be, in the next few years, hundreds of smaller communities that will have hospital facilities ranging in size from 15 to 50 bed capacity.

The experience of the Lutheran Hospitals and Homes Society, a non-profit sharing service organization, interesynodical in the same way that most of the Lutheran Welfare Societies are, over a ten year period, definitely establishes the fact that many, if not most, of the communities that will have small hospitals, desire some private church or church-related agency to operate their facility for them. The demands for the services of this Society have about reached the point where the Society finds it difficult to meet them.

The experience of the Society also establishes the fact fairly well, that an inter-synodical agency, set up and functioning as this Society does, is an effective way for the Lutheran Church not only to maintain its present position in the hospital field, but to improve and enlarge it. Of the 908 denominational hospitals in our country a large majority owe their origin to the Catholic and the Lutheran churches. In the future it may not be that more hospitals will be owned by the Lutheran church but it can be that more hospitals are under Lutheran management and operation. Today communities seem to accept it as their responsibility to provide the physical equipment needed for hospital service. Campaigns for funds for hospital purposes seem to be the order of the day in hundreds and thousands of small communities.

In the past, the Church has generally placed its hospitals in the larger population centers. It seems that with the development in the health and hospital field today the Church, either directly or through some church related agency, must become more actively concerned about the small community with its smaller hospital facilities or miss an opportunity in a field where it already has a large stake.

With hospitals becoming more and more the accepted place, the necessary place because of new drugs, new treatments and techniques, with prepaid medical care becoming more and more the accepted thing, with compulsory health insurance seemingly on its way in, and with more hospital facilities available, we may expect that in years to come there will be more than one American out of every eight hospitalized every year, as was the case

. The number of people hospitalized annually will ond the present high figure of over fifteen million. ould seem, on the basis of what we have attempted ent, that either each Lutheran body will have to a larger plan for hospital service reaching out e smaller communities (which in view of the pres- orts to bring about a united Lutheranism would seem to be the way); or, set up and develop a hospital service agency, which would function in spital field as does the Lutheran Hospitals and Society now; or, develop a plan whereby the present Society, with its ten years of experience in operating small hospitals, its accumulation of data on hospital facts, procedures, and developments, its experience in hospital planning, construction and equipment, and with experience gained in planning and working with various State Health and Planning Commissions, might become more directly the recognized and accepted agency of the Lutheran Church of America.

At the rate of present developments in the health and hospital field, we must be sufficiently alert lest it be "too little and too late."

ethinking Church and State Relationships in the Light of Modern Conditions

(Concluded)

By John Streng

WE OPEN THE DOORS to the 20th century. The roblem now becomes part of our life. We now ave the background and basis on which we can sonal, independent rethinking of Church and State nships in the light of modern conditions. Immedi- we Gentiles are at a disadvantage. The Jew, the usual problem-child, has no problem in this in- Today's orthodox Jew, walking in the footsteps venerable fathers as a true Israelophile, still lives past. His Messiah has not yet come; therefore, his able Talmud combines Church and State in the ed One. Not so with Lutheranism, Catholicism, e Reformed Churches. Cumbered with a load of nal interpretations, we must peel and repeal much our rethinking.

us begin with a definition of Church and State. hurch is the Divine, visible organization whose h is Almighty God; the State is the divinely or- secular government, whose temporal head is a ized ruler, under God. Whatever synonyms we se for Church, as "Christianity," "The Kingdom l," or "The Kingdom of Heaven"; and for State, tion," "Government," or "secular society," we in- them in our general definition.

ction and responsibility of the two are quite dif- The chief contrast lies in the means to the end. hurch is the servant of God proclaiming His will ealed in the Law and Gospel; she is the living con- e of both institutions; she is the ambassador of God nations. She is responsible both to God and gov- nt, that is, responsible to God in all matters of faith nscience, to the State in all matters of obedience welfare. The State is the Keeper of human law ispenser of Justice. Since Justice is of divine ori- gin, it is greater than the State. Since the State receives its respect-worthy authority by divine design, its authority must be more desirable than power. And inasmuch as Justice, Righteousness, and Truth, are the holy trio of the State's domain of sovereignty, there must follow an equality before the Law. The dignity of the individual human Being as God's Creature and property must be preserved.

There are today 3 prominent political exponents of divergent basic character, namely, secular, demoniac, and covenant. A secular state teaches that Culture is the basis for all development; the people live apart from the living God and His revelation. This type was personified in France. In the political ethics of a demoniac nation, God also stands in the way of all progress and must, therefore, be ruled out of life and law; there is no room for any extra-mundane Deity. Recently Russia has followed this thinking. In a covenant nation, God is recognized as a Supreme sovereign. Each citizen stands on an equal basis in the sight of God. The voice of the Church is respected, so that, to use an illustration: the State assumes that a good Lutheran is a good citizen. This type was symbolized by the founding fathers of the republic of the United States. The framers of American government recognized certain natural rights inherent in man. They were Christian by personal conviction. But they were so keenly aware of the evil consequent in a combination of Church and State that they insisted on leaving out of the governmental framework everything concerning the relation of Church and State.

So far as Oriental and European Church and State are concerned, the 20th century presents a sordid picture. The Russian Church appears impotent for all practical purposes; the Church in Germany is bleeding; the Church

of England limps along in the fading glitter of ecclesiastical pageantry; Scandinavian Churches are feeling the impact of continental unionism. Foreign mission enterprises of all the Churches, together with vigorous but numerically insignificant Christian groups in most other major nations outside of the United States and Canada, have suffered tremendous setbacks.

The State has fared no better. The rise of world totalitarianism, Naziism, Fascism, and Shintoism, deprived half of the world's population of progressive Christian government. The unprecedented decline of Church and State in these countries in the past decade, prove that there is no existing institution in civilized humanity that cannot be profoundly altered or almost abolished within one generation.

Returning from a hasty birds-eye view of other countries, and flashing an investigating searchlight upon our own, we must admit that neither Church nor State were prepared for the world convulsions of the past decades. Since World War I, all leading American Churches have stood dumbfounded and bewildered before the rapidly changing global panorama. The Lutheran Church, having almost isolated herself in rural areas and synods, exerted no unified national or international influence; the Catholic Church, massing inside beautiful cathedrals in most every American metropolis, viewed with alarm an ever-expanding modern Sodom-and-Gomorrah movement toward atheism; the Reformed Churches, unable or unwilling to settle on open prairie and only sparsely maintaining strong city churches, moved into the myriad smaller villages and suburban areas. Meanwhile all but a few of them took refuge in the strength of the State to win the war.

And the State was quick to envision its potential power. After the armistice, it extended its benevolent paternalism into almost every phase of life. The masses, realizing that their bread and butter came easy when help was doled out by the government, greedily accepted every generosity. Government subsidy and projected control invaded every commonwealth, city, and countryside. Instead of a government of the people, by the people, and for the people, Washington, D.C., became the mythical Santa Claus, a national provider and protector. In the combined wild rush for power and personal independence, many citizens forgot the ringing challenge of our Declaration of Independence, that to secure the unalienable rights of life, liberty, and the pursuit of happiness, with which the Creator has endowed all people, governments are instituted among men, deriving their just powers from the *consent of the governed.* So long as citizens and church members were content to fritter away one priority and prerogative after another, they must be prepared for dire consequences affecting the entire way of life.

THE THINKING OF CHURCH AND STATE RELATIONSHIP DURING THIS PERIOD, PUNCTUATED BY TWO WORLD WARS, IS A GRADUAL SEIZURE OF POWER AND MONOPOLY BY THE STATE.

We have now stated the principal functions and responsibilities of both institutions. Since our theme s cifically states that we are to rethink Church and St *relationships,* we must explore two other important enues. The one is the highway of divergent trends tendencies, the other the secondary areas of cooperat efforts.

The Church is not the Lord of Justice; she is mer the guardian insofar as God's Word entitles her to spe and act within her sphere. She is definitely restric by Divine revelation and can move only within th limits. She has no authority to dictate even then. is in the world but not of the world and her confessio character cannot permit her to move into the realm State except by direct provocation. She must teach members what their duties and responsibilities of citi ship are, but also that the accomplishment of such du lies in the process and realm of government.

The State is divinely commanded not to approve justice or resort to revenge motives. Neither monar autocracy, or democracy may be a pattern for monop The State has no right to interpret ecclesiastical or and laws and make them binding upon the Church.

Here lies the crux of modern confusion, and the to unlawful overlapping of authority. The only appro to solution lies in careful, charitable, yet critical re amination of the God-intended domain of both. T is no longer any doubt but that both are in neces touch with each other today, ofttimes meeting hea either in friendly relations or negative clashes. Whe examine World-Kingdom and God-Kingdom relations we are forced to recognize the unconditional autom of worldly power, regardless whether we deal wi heathen or so-called Christian government. Both secular institutions move within a characteristic pro from which they draw their laws and out of which g their future aim. No matter which form of governm obtains in a given country, its fundamental assum is always that of a sovereign self-government which erates no proposals from beyond its own jurisdic Such self-glorification and independence reject e protest originating from some ethical or religious au ity. The result of such political policy is two-fold. the one hand, the Church and her influence must b moved from public life; on the other, the despotic arrives at self-deification. The Church cannot con such a development because this type of governmen penses with all public proclamation of the eternal of God, and thereby ultimately leads to its self-des tion.

This Scriptural position of the Lutheran Church only invites the wrath of every pagan government also makes the Roman Catholic doctrine of the sup acy of Church over State, as well as Calvinistic tea concerning the realization of theocracy on earth th the use of the power of the State, untenable.

In this connection we must refer to Karl Barth, versally known Swiss Reformed theologian, who manipulated Luther's policy toward the State in intolerable accusation that Naziism can be traced

uther's fanaticism. He has recently developed a ry of analogy which he calls "Bruedergemeinde und stengemeinde," aiming to unionize all independent rch movements. He wants to make the State the or of Christian truth and reality. It is a beautiful pian dream. The consequences of Barth's thinking that divine revelation must eventually become the m for the State, and the Church loses her purpose xistence. We cannot accept this thinking, for political ice would then grant to natural man in his state of avity the possibility to work out his own salvation; message of a Divine Kingdom which is the exclusive k of the Holy Spirit would be unnecessary; proclaim- God's will and administering the Holy Sacraments ld then come under the jurisdiction of the State; the e's Unknown God would be on equal footing with divinely revealed Deity of the Bible; a world king- is at best a question-mark which natural man him- cannot answer but can be analysed only by divine elation.

uther never contended for absolute separation of urch and State in the sense that the two are neutral even inimical institutions. There is a basis for rela- ship. Luther says: "God has decreed two govern- nts; the spiritual, which makes Christians and pious ple through the Holy Spirit under Christ; and the ular, which restrains the unchristian and bad people n disturbing the peace." The necessity of secular ernment is thus postulated on Divine mercy which ld preserve a fallen world. Government then stands he service of God to keep the world in existence so t the Kingdom of God, the Church, may be expanded rywhere. In other words, there is no salvation for the ld but to hear and integrate the message of the King- n of God which it constantly touches. So the diver- ce is not complete isolation of the two institutions but proper relationship between two powers of divinely- reed different characteristics and functions. The urch's witness before the State concerning God's gdom establishes the supposition that government y learn to know itself better; that the Church's God ot an Unknown Deity favorably comparing with oth- ; that the will of God revealed in the Decalogue per- s no political moratorium; that to the Church has n committed the office of sentinel whose radius of ivity includes also the field of political administration. less the Church functions effectively within its sphere, day will come when the State will completely ignore Ten Commandments.

We conclude, therefore, that when the State refuses to mit the Church as divinely-ordained guardian of Di- e revelation to function through Law and Gospel, gov- ment will deteriorate into a demoniac nation. Where- when the State shows a benevolent attitude toward Christian message, it does not thereby insure for it- f political grace, but accepts the possibility of exer- ing authority as a servant of God, and thereby lessens condemnation of self-idolatry.

Thus Church and State stand in inevitable and con- stant relationship and contact. And this fact has tre- mendous significance for current world history. Every earthly power carries the imprint of Romans 13 and Rev- elations 13. Its every act is existential. The Church is destined to persecution and bloodshed in the vice of ti- tanic power politics. This frenzied tension will not be lifted until the King of Kings comes again in final majesty and universal power as Eternal Judge.

Possible Cooperation

Granted, then, a necessary complementary relationship, we shall now turn our attention to possible areas of co- operative efforts. Startling world developments in re- cent years have left no phase of life immune to the in- fluence of either group. In our discussion on Function and Responsibility we pointed out that in exercising their God-given duties both assume a responsibility toward each other. In meeting it, they may either act positively or negatively, either sustaining one another or aggres- sively interfering in each other's province.

We hold that the State's responsibility for the well- being of the Church extends only over external affairs of the latter which tend to develop a harmful or reac- tionary principle, but cannot sit in judgment over spirit- ual inconsistencies such as false doctrine; nor can the State dictate what, when, and where, to preach and teach, as several overtures in this direction during the recent world war indicated strongly. The Church, too, must observe its limitations. The particular commission of the Church is to insist that man must be made regenerate by doing God's revealed will. Thereby, however, the whole character of the nation is already influenced, if not es- tablished. For this character determines to a large de- gree the type of law and government under which the citizens choose to live. Thus the Church has the duty to inform its constituency that they must exercise their Christian citizenship regardless of the form of govern- ment they have elected. Luther says: "God does not care where a government comes from; He wants it ad- ministered just the same (M.A. v,6). So the Church's criterion of the State is based upon the legitimate prem- ise that she is the watchdog who sees to it that he State remains within its lawful limits. Wherever, because of the Church's consistent warning, the State chooses to persecute, the Christian has only two weapons of de- fense: Suffering and Prayer. All martyrs of the Church have followed this pattern of Christ and His disciples.

World conditions today point to sad results growing out of cooperative ventures. In most semi-civilized na- tions the problem has not been solved yet, because a re- ligion of superstition and fear still largely predominates national thinking. In Europe, the State Church and its auxiliaries, as well as the State, have crashed in many quarters, while in so-called democratic nations both have thus far at least survived.

Thinking people in America must view with alarm the numerous octopus-like government ambitions in recent years. Government control, or option, is already exer-

cised over capital, labor, agriculture, social welfare, military service, and like phases. Other institutions, as socialized medicine, health centers, and education, federally controlled, are now on the agenda of Congress.

Then there are such items as the observance of national holidays with special Church services, marriage licenses, incorporation of Churches, and a host of minor relationships in which constant intermingling is taken for granted. On an international scale, the European Recovery Program and its implications, into which the Church is indirectly drawn, is already leading to sharp tensions. The defunct League of Nations, and other politically inspired movements have not left the Church without scars. At present, the expanding program of the United Nations organization, as also the World Council of Churches, through their respective proclamations, are forcing both into a new circle of cooperation. Statesmen and military leaders of so-called Christian nations have repeatedly warned the civilized world that only a spiritual recrudescence and reawakening can save the world from destruction.

That brings us face to face with the avowed program of the mighty leviathans of today, the death-struggle between totalitarianism and the Church, Atheism and God, Materialism and Fundamentalism, each of them committed to victory in its own mind. Besides all these, prominent Church periodicals and newspapers report the increasing rise of powerful organizations, national and international, whose purpose and policy transcends the sovereignty and jurisdiction of either Church or State. All these awful phenomena remind us of Christ's classic explanation to His disciples on Mount Olivet, recorded in Matthew 24.

In the political arena, the United Nations organization appears headed toward failure in its efforts to establish international peace. If world peace were merely a matter of deciding on national boundaries and who shall live within them, the situation could be worked out. But this poses the porblem of natural resources and their strategic location. No major nation is today content to face the future without a huge reserve stockpile. That means domination of resources at their source. If those charged with establishing a just and lasting peace needed to consider only Justice, there could be agreement. But power politics and economic boycotts and secret promises are the decisive mysterious equations and questionmarks.

In the Church's area, the Amsterdam conclave of World Churches, hardly adjourned, has already produced violent reactions in every corner of the world. Anyone who reads carefully the published proclamations of the leading twelve Apostles at Amsterdam (Visser 't Hooft, Karl Barth, Emil Brunner, Samuel Cavert, Bishop Lilje, Henry Van Dusen, Jaques Ellul, Kathleen Bliss, Reinhold Niebuhr, John Bennet, John Foster Dulles, Josepf Hromadka) is almost bewildered. They have spoken to us in their own flaming tongue, but it is not yet apparent whether Amsterdam was the Church's Second Pentecost. The most alarming statement of that assembly is the astounding resolution which condemns both Capiltalism and Communism in the same breath. It has been roundly criticised because it appears to place both on an equal basis, thereby recognizing the latter. Is this a new standard of analysis for the Church's primary God-given responsibility?

THE THINKING ON CHURCH AND STATE RELATIONSHIP DURING THIS PERIOD IS A STRONG MOVEMENT TOWARD SEPARATION OF BOTH: A DIVIDED CHURCH STRUGGLING AGAINST THE DELIBERATE ENCROACHMENT OF GOVERNMENT UPON EVERY PHASE OF HUMAN LIFE. THE TREND FORBODES ANOTHER PERIOD OF MARTYRDOM FOR THE CHURCH.

Let there be no mistake here. Both Church and State have adopted the same slogan: "It's your souls we want!" As impossible as it is to conceive that God, the Supreme Ruler, should issue earth-shaking proclamations without personally and directly interfering in the course of history, so, inconceivable it is that the Church, His Bride, should be complacently satisfied with issuing pious platitudes and periodic protests, without actively condoning or condemning contemporary conflicts. If the fundamental purposes of Church and State rest on opposite polar axes, fundamentally irreconcilable and uncompromising, then the future of the Church's path is clear: It is the Way of the Cross!

As of 1948, the world is definitely divided into an Eastern and Western civilization. The former controls almost two-thirds of the world's population. Russian atheistic totalitarianism, rather than Communism, is thrusting out its sinister tentacles in every direction. It is based upon neglect of human law, morality, and religion. Its appeal is to the bodily needs, and finds its immediate response among the underprivileged classes. Western civilization functions on the basis of human Law, morality, and the Christian religion. These do not appeal to starved nations because they do not restore undernourished bodies and shattered political economies.

Not a single nation is today equipped to declare open warfare. They do not need to be! Europe has for centuries been past-master in the art of subtle propaganda. That is the black war of today. Not clash of arms or human bloodshed, but clash of fundamental ideologies. Power, Penetration, Propaganda, these are the vicious three Horsemen riding roughshod over the world today. The atomic bomb is already entirely obsolete, since a few cubic centimeters of deadly biological poison, strategically mixed into U.S. waters at several focal points can destroy our entire population quickly, according to recent reports. We are told that this weapon can be forged in any alley for very little money. If true, it makes all past warfare out of date. The Church and Christian State must recognize this powerful potential enemy, and combat it with vital moral and spiritual weapons that pierce and convince the soul.

Let us sum up our conclusions:

1. The only amiable solution is a final theocracy. This can be consummated only when Church and State re-

n their God-given realm. The supreme difficulty the equitable distribution of justice, power, right, ght.

od's sovereignty and our Chritian citizenship tran- ll loyalty to a particular government. Not every cal power is a government in the sense of Romans ch a Christian must obey. Fatherland-conscious- d patriotism must give way when the question in- obeying God rather than men.

od is not a prisoner of His own Laws. At any t in history He may reveal new phases of His eter- ths, for no generation has exhausted Divine revela-

he Law having fulfilled its purpose must ultimately way (Rom. 10:4). On Calvary the Law spent it- nd the Power of the Prince of this World was . Therefore, the man in Christ lives beyond the Cor. 7:22).

ll governments and nations are but temporary in- nts in the eternal economy of God. When they erved His purpose, in either good or evil capacity, hall pass away.

he State does not know the Will of God; the n does. Therefore Christians must do their work s children of God and citizens of the State. The an can move only in the province of Divine order, gh in his calling he uses not only God's Word but other God-given talents. The Church is equally sible for the life of the citizen committed to the f the State. As citizens of a modern State we are erely the object, but to some extent subject, of al actions, and to that extent responsibile for them.

he Gospel of eternal salvation is the same for all It adjusts itself to any given culture. The mission Church is to a confused mankind whose spiritual s are in shifting sands and who are at the mercy ry adverse wind of doctrine. Thus the Church's ry must examine all phases of life and explain what revelation has to say about them.

he Christian cannot escape the responsibilities of ship. We may plan tomorrow's world but over ead hangs the Judgment of God. Christian faith, g under various types of government, none of is specifically endorsed in Holy Scripture, has no rint of the future. But it has a solid foundation in irrevocable Word.

he State must hear and respect the voice of a geous, confessing Church, reemphasizing the words Master before Pontius Pilate, the Judge (St. John "Thou couldst have no power over me at all, ex- t were given thee from above."

Let the Church be the Church! In times of crisis men instinctively turn to simple fundamentals. So let the Church divorce herself from intricate debates and debacles of a political nature, yet keeping an ever-watchful eye upon world developments while courageously following her ONE Master. Let her teach her children that John Mark's divinely inspired revelation, as that of his apostolic contemporaries, is far superior to the philosophy of Karl Marx and his disciples.

In concluding this study we face the record and verdict of history, that the Church stands constantly under the sign of the Cross which is the symbol of suffering and shame and martyrdom. We turn from a fleeting, dying world to the everlasting arms of God towering o'er the wrecks of Time, to find refuge and strength, a very present help in trouble. There can be no lasting peace on earth because the governments of the world refuse to submit to the same peace-loving administration; because Church and State cannot serve the same God; because the Church cannot become One in Christ only through man's efforts. The Church will be persecuted more and more as the State becomes more diabolical. True Christians of all nations and denominations will combine more and more, and thus the visible Church will become a strong Church, a praying Church, a confessing Church.

Looking about us at the world's giants and their sinister machinations, we note that:

"We wrestle not against flesh and blood but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Observing that unquestionable loyalty will be demanded of us, we pray earnestly for courage at all times:

"Persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord" (Romans 8:38).

Convinced that the Lamb which sitteth upon the throne deserves eternal blessing and glory and wisdom and thanksgiving and honor and power, we triumphantly proclaim that we have:

"Heard as it were the voice of a great multitude, and as the voice of mighty thunderings, crying: 'Allelujah! for the Lord God omnipotent reigneth!'" (Revelations 19:6).

And against that Day when the victorious Son of God shall return to release His suffering saints from all scars and stripes, we fervently join His redeemed Host in the heart-felt cry:

'He which testifieth these things saith: 'Surely, I come quickly. Amen.' Even so, come, Lord Jesus." (Rev. 22: 30).

The Readers' Viewpoint

"LUTES"

Sir:

I have just read your editorials in the January Lutheran Outlook. Very fine.

But the burden of this letter concerns only the last one, entitled "Lutes." Your indignation at such a title is admirable, but I believe that you have read a little too much into that name.

Pacific Lutheran, being a school of the E. L. C., is always associated with Norwegians. I think that the name "Lute" is derived from that traditional Norwegian delicacy, lutefisk.

It seems that the Lutherans of the West are unoffended by that term. The term "Lute" is used by many columnists when referring to anyone connected with the Parkland institution.

Yours truly,
Robert Drewes, Toppenish, Wash.

(That is an explanation that never occurred to me. Ed.)

Sir:

I was not a little amused by your editorial in the last Outlook on "Lutes." Yes, that is what the sports-writers call our athletes of P. L. C. out here. Our historic cognomen was Gladiators. But that seemed too long for the reporters. We did not like Lutes either, but *usus est tyrannus*, and since it is a name of affection we do not complain. We will never forget that game described in the Post. My one regret now is that I am not allowed to go to the games. . . . You see I acted as trainer and doctor for football and basketball for all these 18 years until I took sick. Some might think it strange for the professor of philosophy and religion to hold such a position, but I liked it, and you know I studied medicine for two years. . . . By the way, don't worry about that crack about the "football and the airpump." That kind of talk used to be "poetical" half-truth that reporters friendly to us used to glamorize our teams when they first came into the spotlight. Alas, no one can say that any more, for P. L. C. has about as perfect an athletic setup as one could dream of.

I am still enjoying your fine editorials in the Outlook. I hope you will continue in that important position.

As ever,
Prof. J. P. Pflueger, Parkland, Wash.

CHARACTERISTICS OF LUTHERAN THEOLOGY

Sir:

I heard Rev. Neve read his article, Distinctions of Scandinavian Theology, at Trinity Seminary, Blair, Nebr., in April, 1948. I also read the article in the Lutheran Outlook.

I agree wholeheartedly with Mr. H. T. F. Wittrock of Portland, Ore., and his criticism of the article. Rev. Neve presents a theory that is extremely inadequate and dangerous. Such a view, i. e., that the Bible contains the Word of God and is not the Word of God, leaves too much open for the questing student. With Rev. Neve's premise, one can easily fall into the pit of endless rationalism, trying to determine just what is or is not the Word of God and also what system to use in the search. Or one may be led into the groundless sea of liberalism. Here one may cast out any Biblical truth that does not suit one's fancy. The O. T. accounts of the Flood, Fall, and other incidents can be placed in the category of nationalistic myths. The N. T. accounts of the virgin birth, Christ's miracles, and His resurrection can also be denied or by-passed as pseudo-realities.

I doubt whether the writers of Holy Scripture themselves could account psychologically or any other way for how they were inspired It is too big a reality for man to set down theory. It is a glorious fact as witnessed by II Peter 1:20 and II Tim. 3:16. I can well imagine God on His throne laughing to scorn those who try to rob from His Word its total inspiration and influence (Psalm 2).

The example of Germany should never escape us. About 100 years before Hitler, Strauss, Bauer and other critics tore the Bible to bits and left the Church of Germany without any assurance in the Word of God. This only served as a forerunner for Hitler and his demonic power.

In the short time that God has allotted us still to work for the salvation of souls, may we be found true to His Word and the propagation of it, and not found wanting with endless fables and genealogies. I Tim. 1:4.

Sincerely,
Jack E. Jacobsen, Minneapolis

Sir:

Only a short note to express my appreciation of your editorials, "Federal Union" and "Are the Catholics Always Wrong?" which appeared in the January issue of the Lutheran Outlook. I feel sure that others have also read them with great interest.

Sincerely yours,
Walter R. Demmler, Pittsburgh, Pa.

Sir:

I want to join Wm. N. Emch of Dayton, Ohio, in expressing sincere appreciation of your editorials. Relative to I fear that A. V. Neve's article "will not be conducive bringing together the various branches of the Lutheran Church in America," it should be noted that Reverend N pastor of a U.E.L.C. church in Sleepy Eye, Minnesota, w said article merely as an individual and not in any capa as representing the position which his synod takes tow the Bible as the Word of God, or toward the historic Luth an Confessions, or toward conservative Lutheran synods. should also be noted that Pastor Neve's article contains thorough study of the Scandinavian Lutheran men w names are listed repeatedly in the atricle. Our U.E. synod is known everywhere to be vigorously aggressive, definitely on a conservative Lutheran basis.

James C. Peterson, Salt Lake City, Utah

BISHOPS

Sir:

Re: Bishop. I am for it.

I believe that the leaders of the Church should have a distinctive of their office, function, or duties. Such a is Bishop. When the visit of my district president was pe ing, I happened to say to my Catholic neighbor, "My bis is coming to visit me." Had I said "president," he would have known if it was the president of the U. S., presider the hod-carriers union, or of the Farmers' Cooperative. he knew that a dignitary of the Church was coming.

You are drawing a red herring across the trail in editorial. You say, "We do not want bishops; we do not to be ruled from above." But who says that if a leade called bishop he will rule from above? What connectio there between bishop and rule from above? In the foll ing paragraphs you very correctly point out that elder, bi op, pastor, minister were interchangeable terms in the e Church. In other words, a bishop had no more power th pastor, and a pastor had as much power as a bishop. W the change from the title president to bishop, for a title

othing more, give the bearer more power than he has he title president? If a bishop rules from above, he urped power that does not belong to him.

do not believe that the leaders of the Church need Then how are you going to designate them? Even ent is a title. And the Church confers a title on a man, man, when it wants to show its appreciation for their

say that it is not more churchly to call a leader bishop. d rather say that it is. Bishop has the prestige of age; ent is rather recent. And bishop is a Scriptural word. t would happen to a bishop if he failed of reelection? happens to a president if he fails of reelection? If the ishop bore with it a specific charism, it might be a awkward. But, as the president is only the executive will of the Church, that is all that the bishop would he only difference would be in the title, and as stated I favor bishop because it is a Scriptural term. It add dignity to the office. President is simply non- ot and secular. If a bishop failed of reelection he would hop-emeritus, even as we have presidents-emeriti. If o old, he could serve a congregation again, even as ents have done.

re is here a confusion of ideas. Because of Roman in- e we think of a hierarchical rank with power to rule. hat is not Scriptural. Let us forget about the hierarchy old fast to the Scriptural meaning of bishop.

ceded that titles are neither necessary nor essential to elfare of the Church. But we can't get along without Then let us not go to the world to find them, but to riptures. There we find them, given by inspiration of oly Spirit. And so I am still for bishop.

Cordially yours,
Wm. F. Engelke, Tipton, Kansas.

. The Lutheran Outlook is a fine magazine of a spe- Lutheran character. It has a mission among its kind; er, do our laymen read it? The Lutheran Survey d a failure because of the fact that our Lutheran con- ncy did not patronize the magazine. The sad fact is he magazine stands are crowded with worthless and poisonous literature. . . . What are we doing to create e for good reading?

Yours truly,
Rev. F. Engelhart, Jonesboro, Ill.

Lutheranism or Pseudo-Lutheranism

he February issue of Concordia Theological Monthly hed by the Missouri Synod, a man, who writes over gnature A, takes exception to some views that I pre- l in my article published in the December issue of Lutheran Outlook. (To simplify matters I shall call uthor Dr. A.)

A. approaches the Bible with a formulated theory piration, and he tries to make the Bible fit his theory. is a peculiar twist of reasoning in his exegesis of the ure passages in question in order to arrive at a de- conclusion. What shall we say about the following sis: "This is a good illustration how the Scriptures written by God's penmen. The Lord watched over writers, seeing to it that what they wrote was exactly He wanted them to write." And in his exegesis of Gal. Dr. A. writes: "It should be noted that Abraham is entioned in Gal. 3:17" But I call your attention to the hat Abraham is mentioned in Gal. 3:16. It is a wild h of the imagination to say that Paul meant Jacob in the next verse. Such exegesis violates every rule of sound exegesis and hermeneutics. And it borders on the ridiculous when attempts are made to have Christ authenticate the Biblical discrepancies.

What will Dr. A. do about such glaring inaccuracies as are recorded in Acts 9:1-19 compared with Acts 22:6-11? In Acts 9 Luke, who was not present at the event, says that Paul's companions heard the voice but saw nothing. In Acts 22 Paul says that his companions saw the light but heard nothing. And in Numbers 25:9 Moses, who was present at the event, says that 24,000 were killed, but in 1 Cor. 10:8 Paul says that 23,000 were killed.

Dr. A. is more concerned about the vessel than he is about the treasure in the vessel. As God used an imperfect and sinful woman to bring the Perfect One, Jesus Christ, into the world, so He uses the Bible with its imperfections to bring Jesus Christ into the hearts of men. And that Christ who reveals Himself to man, beckons his soul so that he dares flee into His bosom of redeeming love.

Christian faith is not so many postulates and theses which man must subscribe to with his intellect. Christian faith is the activity of God in coming to man through Jesus Christ and offering him full redemption and man's response to that gracious offer of salvation. And Christian faith is not a finished product. God's activity is a continuous activity toward and in man and man's continuous response to God by repentance and faith in His redeeming love which will not let him go.

Dr. A. says that the doctrine of inspiration divides Lutherans. What is the Lutheran doctrine of inspiration? It is very obvious that Dr. A. wants us to draw the conclusion that his view is the Lutheran view of inspiration, and that there can be no unity of Lutherans before all Lutherans accept his view of inspiration. Let me quote Luther from the Weimar edition of Luther's works: "And it, the Gospel, really is not what you find in the books and what is contained in the letters, but rather a spoken declaration and a living Word, a voice which resounds, is publicly proclaimed, and everywhere heard. Therefore, if one would ask what the Gospel is, the sophists of the higher schools would answer: it is a book which teaches a good thing. They do not know what because they do not understand it. Gospel means a good message." And Luther's comment on Matt. 27:9-10: "This and similar questions do not mean much to me, since they are of no particular profit, and Matthew has done enough when he has cited a genuine text even if he does not have the correct name. We can pass that by. And that is the manner of all apostles who do the same thing, citing statements of Scripture without such meticulous care concerning the text." The following is significant: "When discrepancies occur in Holy Scriptures and when we cannot harmonize them, let it pass, it does not endanger the article of the Christian faith, because all the evangelists agree in this, that Christ died for our sins." It is very clear from these quotations that Luther did not teach verbal inspiration of the Bible. But it is very clear that he teaches that the Word of God is inspired.

By implication Dr. A. raises the question of scholasticism. It resolves itself into the question whether true Lutheranism or scholasticism shall prevail in the Lutheran Church. Scholasticism has been a hard taskmaster for the Church to fight. Luther's great work was to deliver the Church from scholasticism. He restored the Gospel to its rightful place in the Church. But after his death theology gradually slid back into scholasticism. Often it comes in the cloak of pure doctrine. Scholasticism attempts to define every phase of the Christian faith in postulates and theses which must be accepted with the intellect in order to be classified as a conservative Lutheran. Kierkegaard ridiculed such attempts to define Christian faith.

Fortunately for the Lutheran Church, men have appeared

on the scene who could distinguish between true Lutheranism and scholasticism. Grundtvig of Denmark threw himself with all his power into the fray in attacking scholasticism at its citadel, the university of Copenhagen, which was dominated by the theological department under H. N. Clausen who was an intellectual genius. Grundtvig has not always been given the credit that he deserves for delivering the Church of Denmark and Norway from Scholasticism. When we want to hear something sweet about God's redeeming love and grace in Christ Jesus, we turn to Grundtvig's hymns.

Kirkegaard's work must also be understood as a fight to free theology from scholasticism. Mynster and Martensen, whom he fought, were the chief exponents of scholasticism.

Dr. Peder Madsen and Dr. Eduard Geismar of Denmark did much to counteract the influence of scholasticism on theology. Søderblom of Sweden went further than Madsen and Geismar in his fight against scholasticism. It was a result of exhaustive Luther research. The men of the cerity. Are men that build their theology on Luther's research. Their theology is based on the thoughts derived from their exhaustive Luther research. I ask in all sincerity. Are men that build their theology on Luther's writings liberals? And scholasticism is questionable Lutherism. Are men that build their theology on the principles of scholasticism conservative Lutherans? Those that go back to Luther and through him to the Word of God are the true Lutherans. But those that build their theology on the concepts of scholasticism should be called pseudo-Lutherans.

I have great admiration for the Missouri Synod; she h done a great work for the Lord. But she would do st greater things for the Lord if she would rid herself of t remnants of scholasticism which honeycombs her theolo cal thinking.

A. V. Neve

BELIEF AND ACTION

Sir:

Your editorial on "SNAKE BAN UPHELD". Vol. No. page 36, seems to evidence a little slip in your otherwise ke judgment. I sense that the Tennessee Supreme Court strike a clear and distinct line between "to believe", wh is inward in the heart, and "to act", which is outward. In wording of the Court's decision I see no evidence that prop gandizing is classed with belief. I rather take it that Court puts it along with "to act". The members of that lustrious Tennessee Supreme Court would thus stand longside the venerable Bishop Dr. Theol, Carl Freder Balslev of Denmark who classifies sins as "inwardly, thoughts and desires; and outwardly, in words and deed Yes, right here is another point—belief can be a sin belief, such as the belief that God would want men to fon poisonous snakes. "To obey God rather than men" wo hardly apply in that case. A civil court can do noth about a man's inward belief, thoughts, and desires; but it interfere with his outward expression of word and dee I think the Tennessee Court means to clip the line thus

With sincere appreciation of your editori

James C. Peterson, Pastor

SURVEYING the CONFERENCE

Augustana Synod

E. E. Ryden

Returns to Parish Work

Dr. Oscar A. Benson, president of the Illinois Conference and vice president of the Augustana Lutheran Church, has heeded again the call of the parish ministry. He has accepted the call extended to him by Trinity Lutheran Church, Worcester, Mass., and will resign as Conference president next month. He has directed the work of the Illinois Conference since 1940, when he succeeded the late Dr. Peter Peterson, who had held the office for 21 years. Dr. Benson will continue to serve as vice president of the Church.

Beloved Organist Dies

The death of Prof. Robert N. Pearson, minister of music in St. Paul's Church, Minneapolis, Minn., evoked expressions of a deep sense of sorrow and loss throughout the Church. His connection with the youth work of the Church in directing large choirs and choruses at Luther League convocations and other special gatherings had made him known and loved in large circles. To the young people of the Church he was familiarly known as "Prof." One of his sons is a pastor and another is preparing himself for the ministry as a student in Augustana Seminary. The funeral in St. Paul's Church was attended by an overflow congregation which was made up very largely of young people. The service began on a note of triumphant Christian faith when the great audience sang "Now Thank We All Our God!"

Named for Deaconess Post

The Rev. Vernon Serenius, pastor of Augustana Church, Minneapolis, Minn., has been nominated by the Board of Directors of the Immanuel Deaconess Institute, Omaha, Nebr., to become executive director of that institution. The Church will vote on the nomination at the synod to be held in June.

If elected, Pastor Serenius will succeed Dr. Samuel M. Miller, who resigned January 1, 1949, to accept a call to Ebenezer Lutheran Church, Pierson, Florida. Dr. Miller was called to the Institute three years ago after serving as head of the Lutheran Bible Institute, Minneapolis, for many years. Pastor Serenius is well qualified for the p tion to which he has been nomina inasmuch as his congregation in M neapolis maintains a Colony of Me which has a unique record over m years for Christian service.

Gift of Rare Bible

Augustana Seminary has rece from Mr. Axel Hawkinson, Swe vice-consul at Kansas City, Mo., a consisting of four Bibles and a psa book. Included in the collection copy of the famous Gustaf Vasa B printed in 1540-41, one of the first tions of the first complete Bible t printed in the Swedish language. other copies of Holy Writ are a page Bible printed in 1618, a 654-p Bible printed in 1647, and a 1,311-p Bible printed in 1715.

Dr. G. Everett Arden was insta by President P. O. Bersell as a per nent professor in the Seminary March 1. Dr. Arden holds the c of Church History and Liturgics.

A Latvian Professor

Karlis Kaufmanis, who fled from teaching post at the University of L via in Riga when the Russians inva

his country in 1944, has arrived at Gustavus Adolphus College, St. Peter, Minn., to take up his duties as a teacher of mathematics. He was accompanied by his bride of a few months, also a Latvian.

Prof. Kaufmanis was the second displaced person to find a place on the Gustavus Adolphus faculty. Artur Cavara, a noted Latvian tenor, arrived last fall to become a teacher of voice. The latter made an appearance as soloist with the University of Minnesota Symphony at Minneapolis on January 16. Kaufmanis is the author of more than twenty textbooks in mathematics and astronomy.

Higher Augustana Pensions

The Board of Directors of the Augustana Pension and Aid Fund voted on January 28 to increase basic pensions to members from $400 to $600 per year. Pensions to pastors' widows will be increased from $200 to $300, and minor children from $50 to $100. The increases were made possible as a result o faction taken at the 1948 synod, when the Church voted an additional levy of 50 cents per communicant member on its congregations.

Honors from King

Five men in the Augustana Lutheran Church have recently received decorations from King Gustav of Sweden. They are: Dr. P. O. Bersell, president of the Church, who was made a commander of the Order of the North Star, first class; Dr. Conrad Bergendoff, president of Augustana College, commander of the North Star, second class; Dr. C. G. Carlfelt, Augustana Seminary, and Dr. E. E. Ryden, editor of the *Lutheran Companion*, knight of the same order; Dr. E. W. Olson, Augustana Book Concern, and former State Senator V. E. Lawson, Willmar, Minn., knight of the Order of Vasa.

Lutheran Free Church

Iver Olson

Rev. Alex Borrevik of Madelia, Minn., has accepted a call to the Institutional Chaplaincy under the Lutheran Welfare Society of Minnesota. He will assume his new position in April, and will be stationed in Duluth. During the war Rev. Borrevik served as pastor at a Lutheran Service Center on the West Coast.

Rev. John Hjelmeland of Seattle, Wash., is serving the Olivet Lutheran Congregation in Tacoma temporarily. The new pastor is expected to take over in June.

Rev. J. M. Halvorson, who for several years has served the Zion Lutheran Congregation at Racine, Wis., has resigned from this pastorate, and has accepted a call to become Rector at the Bethany Home for the Aged in Everett, Wash. He began his new duties in February. Prior to taking up work in the Racine parish, Rev. Halvorson was engaged for about ten years in evangelistic work in the LFC congregations.

Mr. Kenneth Rusdahl, senior in the seminary department at Augsburg, has accepted the call to become Rev. Halvorson's successor at Racine; he will take up the work there upon his graduation in June. During the vacancy the pulpit is being filled by Rev. Luthard Gjerde of the Lutheran Welfare Society of Wisconsin, and Rev. Paul Sonnack, graduate student in the Divinity School of the University of Chicago.

Rev. Alfred Knutson, who has been engaged in evangelistic work in the LFC for several years, has found it necessary for reasons of health to cancel his appointments for the immediate future.

Rev. Austin Stowell passed away recently in Los Angeles, Cal. He was graduated from Augsburg Seminary in 1912. After serving for some time in Y.M.C.A. work, he held parishes in the LFC until his retirement a few years ago.

Rev. Albert Olson and Miss Alma Shirley are among the missionaries of the LFC who have recently returned from China. Rev. Olson will be travelling in the congregations in the interests of missions after March 15, and Miss Shirley is staying with her parents in Minneapolis, caring for her mother who was injured in a fall some time ago.

Another returnee from China is Rev. Leslie Brandt who is already travelling in the congregations. He is under the sponsorship of the Lutheran Board of Missions, but his itinerary is being arranged by the Luther League Federation. His aims are to reach the young people of the church with the challenge of full time work for God.

Miss Lenorah Erickson is still in China. She has been engaged by the Lutheran Students Fellowship of the Lutheran Church of China to work among the students.

Rev. Arthur Olson has been named director of the China branch of the Lutheran World Federation. He has been acting in this capacity since the death of Dr. Daniel Nelson last summer.

Rev. Caleb Quanbeck, missionary to China now home on furlough has spent the winter months working in the interests of foreign missions on the West Coast.

The Telemarken and Wallace Lutheran Churches of Wallace, S. Da have merged to form the Calvary L theran Church.

The Annual Meeting of the W Coast District of the LFC was held the Calvary Lutheran Church, Evere Wash., on Feb. 24-27.

Miss Ragna Sverdrup, treasurer Augsburg College and Seminary thirty-seven years, has resigned fr this position. Mr. Raymond E. Myh assistant cashier at the Fourth Natic al Bank in Minneapolis, has b e named as her successor. Miss Sv drup will continue her work for a sh while, however, until the necessary a justments have been made for the n treasurer to take over.

Miss Gerda Mortenson was recen honored upon completion of twent five years of service as Dean of Wo en at Augsburg College.

Mr. Manivald Aldre, DP chem from Estonia, arrived in Minneapo on Feb. 11. He will join the chemist staff of Augsburg College. He was sistant professor of chemistry at Estonian State University of Techn ogy in 1941-1942. Most of his time sin then and until he began his journey America has been spent in DP cam in Europe. With Mr. Aldre were wife and two children.

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Both the Augsburg Choir and the Augsburg Choral Club made tours into Minnesota and neighboring states shortly after the beginning of the second semester. The Choral Club also visited Winnipeg, Manitoba.

United Evangelical Lutheran

Paul Nyholm

Trinity Theological Seminary, Blair, Nebr., has arranged for a series of special lectures to be delivered April 21st and 22nd. Prof A. D. Mattson of Rock Island, Ill., will lecture on the topics "The Church and the Present World Crisis" and "Church and Labor." Student Pastor William Larsen of Minneapolis will introduce discussions on "Counselling in Serious Trouble" and "Pre-marital Counselling." Any Lutheran pastor is cordially invited to attend.

Dana College, Blair, Nebr., had a record attendance at its Spiritual Emphasis Week, Feb. 6-13. The guest speaker was Pastor Paul G. Rasmussen of Kenosha, Wis. He spoke twice every day on the subject "The Questions of Life" and was busy every afternoon with private conferences.

The National Luther League of the U.E.L.C. will hold its biennial convention April 28-May 1 at Albert Lea, Minn.

Home Missions. "If we cannot have faith in God, and in His abiliay to regenerate the hearts and lives of men, let us not begin at all." This is the stewardship program for a recently opened home mission venture in Edina, a suburb of Minneapolis. No pledge cards are signed. But the average contribution per contributing member is $1.75 per Sunday! The congregation has bought a plot of 5½ acres and erected a $22,000 parsonage. It is their hope to build a youth center, estimated to cost over $25,000.

Four years ago a home mission congregation was started in Lynwood, Calif. Now it is a self-supporting congregation, St. Paul's Lutheran. At the first service 37 persons were present; now the membership numbers 360. The Sunday school has an enrollment of 385, the Choir 38 and the Ladies' Aid 71.

Substantial salary increases, up to $1000.00 annually, have been given to a number of pastors by their congregations.

A gas explosion in the new home for invalids in Elk Horn, Iowa, injured two men and caused $35,000 damage just as it was almost ready for opening.

Dana College Choir will this spring tour the west coast from Portland, Ore., to Los Angeles. The 44 voice choir will be directed by Prof. Paul Neve who recently was awarded the Master of Arts degree from Northwestern University, partly on the basis of original choral compositions. The Dana Choir has before been on a concert tour on the west coast and has twice visited Denmark.

Foreign Missions. "Never have I experienced the power of intercession more strongly than on that day." Thus writes Pastor E. Engskov in a letter in which he tells about an ordination service in Sudan for five African pastors. Thousands of Christians from twelve tribes were deeply moved by the feeling of the Holy Spirit's nearness. One of the natives said, "We were suddenly moved by a great fear and joy. We sat as nailed fast to our seats." Another said, "If it is as good to be in heaven as it has been here today, then I do not ask that it be any better; but I believe it is still better."

American Lutheran

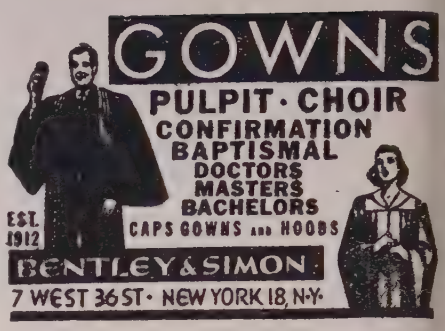
Arthur P. Michelfelder

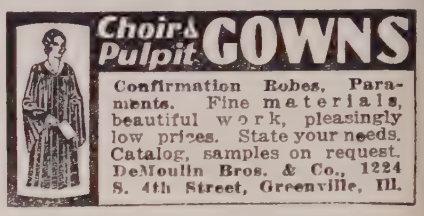
National Evangelism Program among Negro Congregations

When the laymen's evangelism institute of the Lutheran Cooperative Evangelism Program was held in Grace Lutheran Church, Anniston, Alabama, on January 16, it marked the national "kickoff" for this venture as far as the congregational institutes are concerned. Twenty-three church leaders conducted similar institutes in Tuscaloosa, Montgomery and Mobile, Alabama, and Jackson, Mississippi.

Thus this national cooperative program has gotten under way in a field accustomed to cooperation, since Negro Missions are supported cooperatively by the American Lutheran Church, United Lutheran Church, Evangelical Lutheran Church, and the Augustana Lutheran Church.

The National program is under the general direction of Rev. C. P. Rasmussen, of Chicago, executive secretary of the Lutheran Commission on Evangelism. Pastors David Conrad (ULC) Birmingham, Alabama, William Wahl (ALC) Miami, Florida, together with Pastor H. F. Ander and Director E. E. Krebs of our Negro Missions, cooperated with local pastors in launching this united effort in the ULC and ALC colored and white congregations in Alabama.

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HIGHER EDUCATION

The ten largest institutions are: 1) New York University, 47,647 students; 2) University of California, 43,469; 3) City College of New York, 28,567; 4) Columbia University, 28,000; 5) University of Minnesota, 27,243; 6) University of Illinois, 25,920; 7) Ohio State University, 23,929; 8) Northwestern University, 23,738; 9) University of Indiana, 23,191; 10) University of Southern California, 22,740. Ten other universities have an enrollment of over 15,000. Thus twenty schools enrolled 20 per cent of all college students. Over 4 per cent are massed in one city. . . . Our Lutheran colleges have an enrollment of about 15,000 of our own youth. . . . Higher education is valuable. Christian higher education is invaluable.—*The Bond.*

U. S. Army authorities in Germany still enforce a wartime Nazi order whereby clergymen must announce the topic of their sermons in advance and obtain the approval of military officials. Recently a clergyman in Frankfort-on-Main did this and posted a notice of his sermon on the door of his church. The notice read: "The subject of Pastor Emmerich's sermon this afternoon will be, The Angels Dwell Among Us. By permission of the military authorities."

On the Religious Horizon

hop Dibelius Named Head German Evangelical Church

ethel, Germany—Bishop Otto Di- us of Berlin was elected chairman the Council of the Evangelical urch in Germany (EKID) at sessions he General Synod here. He suc- ds Bishop Theophil Wurm of Wurt- berg, who retired because of ad- ced age and ill health.

is election makes Bishop Dibelius d of Germany's leading Protestant y, which was formed at Treysa rtly after the war and comprises theran, Reformed and United urches in Germany.

or many years one of Germany's standing churchmen, Bishop Dibel- assumes leadership of the Evangel- Church with a rich background of erience, including a visit to the ited States in 1947 where he con- red with American churchmen on gious problems in postwar Ger- ny.

ne of several church leaders liber- d from Nazi imprisonment when rlin was captured by the Russians, Dibelius was a consistent opponent the Nazi regime and came into na- nal prominence at the time of Hit- 's accession to power in 1933 when preached a sermon in Garrison urch in Potsdam defying the Nazi ty.

t one time Superintendent of the ited Church of Prussia, Dr. Dibelius s temporarily banished from Ger- ny in the early days of the Hitler ime. On his return he was suspect- of efforts to train and ordain clergy- n outside the Nazi-controlled uni- sities. Charges of illegal activities re brought against him by the Ges- o, but he was released when the urts decided there was not enough dence.

Named head of the Berlin and Bran- nburg diocese in 1945, Bishop Dibel- attracted attention last spring when issued a pastoral assailing condi- ns in the Russian-controlled areas Germany and urging German Chris- ns to resist "any pressure put upon eir convictions and conscience" by viet authorities.

More recently, Bishop Dibelius was orted to have been largely instru- ental in bringing about an agreement th the Berlin City Magistrate for con- ued operation of denominational schools in the American, British and French sectors.

Dr. Dibelius will preside over a group of eleven other churchmen who have also been elected by the EKID synod to the Council. The Council, which will hold office for six years, consists of eight clergymen and four laymen.

Among the new Council members are Bishops Hans Lilje of Hannover, Hans Meiser of Munich, and Karl Hartenstein of Stuttgart; and Dr. Martin Niemoeller.

The Synod sent a message to Bishop Wurm, who was unable to attend its sessions, expressing appreciation for the "courageous struggle for right and justice" he had waged as first permanent chairman of the Council.

Danish Inner Mission to Boycott Women Pastors

Copenhagen—The Inner Mission, a strong pietistic group within the Danish State Lutheran Church, will boycott the three women ministers ordained last year by Bishop Hans Ollgaard of Odense.

Pastor Christian Bartholdy, chairman of the Inner Mission, announced the group's position in an article published in Inner Mission Tidings.

Specifically, he forbade missionaries of the group to cooperate with women ministers and warned directors of mission houses not to permit the women to speak on their premises.

Scoring the Danish parliament for having passed the bill permitting the ordination of women, he accused the governing body of "a dictatorship our absolute kings never allowed."

"Holy Scripture forbids women ministers," he wrote. "It grants them the right to preach, but not to be ordained or to lead a congregation."

Pastor Bartholdy admitted that not all members of the Inner Mission were opposed to women ministers, but he stressed that the group's directors were fully agreed in their opposition.

Urging constituents of the Inner Mission to regard women ministers as members of a "sect," Pastor Bartholdy advised:

"Don't go to their churches, if it is not necessary. Don't partake in Holy Communion celebrated by them. Don't use them for church functions."

While admitting that the Inner Mission was responsible for the majority of women theologians in Denmark, he warned:

"But now we must definitely oppose them, saying as St. John said, 'They went out from us, but they were not of us.' "

Christian Morale Reported High in Manchuria

Shanghai—A general picture of the conditions under which Christians are living and working in Communist-held Manchuria is beginning to take shape as reports from Chinese pastors and other Christian workers reach here.

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One Chinese churchman, who asked that his name not be used, gave Religious News Service this summary, requesting that names of places and persons be omitted:

The morale of Christians in Manchuria is high. Churches are crowded as never before. On the other hand, there are indications, in some places at least, that organized worship will have to cease.

Communists regard churches as public buildings and hold all kinds of meetings in them. In some places there has been no interference with church services, but in others, public meetings have been scheduled at the exact hour set for worship and church people have had to yield.

Pastors are forbidden to raise funds for the support of the church. So far, no attempts to take over church properties have been reported.

Mission schools have not been interrupted but they have been forbidden to accept fees from students. Similarly, Christian hospitals have been asked to carry on but are not allowed to accept payment for their services. Relief work by the churches has been frowned on, apparently because the Communists see it as a means to curry favor with the poor.

Can the Church survive under these conditions? From the mass of reports, these general answers emerge. Only those churches will survive which have courageous and determined leaders, unafraid to negotiate and wrest concessions from Communist authorities.

Communist authorities are definitely more friendly to Chinese churchmen than to foreigners, so the Chinese must carry an increasing share of the organizational responsibility.

The Church must expand its social program and find trained personnel to carry it on—social workers, doctors and others with definite technical skills which the Communists can appreciate. Pastors must serve without pay.

Keynote of all the reports is that present conditions are a crucial test and whatever situations may arise, "the Church must not retreat."

Trenton Drops Proposed Anti-Gambling Law

Trenton, N.J.—Trenton's City Commission has dropped its plans to pass an anti-gambling law with teeth in it.

Mayor Donald J. Connolly said a gambling ordinance would be "hypocritical" unless it were enforced to the letter.

"And in that case," he added, "we would have patrol wagons in front of every Catholic church and fraternal organization in the city."

"Let's not kid ourselves," the mayor said. "A lot of worthy organizations use bingo games and lotteries every week to raise money. These people aren't racketeers and gamblers. They are the backbone of our community. And I, for one, don't intend to cause them any embarrassment."

The idea for an anti-gambling ordinance developed following three recent raids on alleged book-making establishments in the mid-city area here. The raids were made by agents of the State's Attorney General who bypassed Trenton police completely.

More than 75 persons were caught in the three places, which had been allegedly operating for months without local police interference. Trenton police claimed it was impossible for their men to get sufficient evidence to warrant raiding the places.

Mercer County Prosecutor Volpe asked for the local anti-gambling ordinance to simplify prosecution of persons arrested in such gambling raids. Present law requires that they be indicted and tried in the county courts. A local ordinance would allow trial in the city police court on lesser charges with reduced penalties.

City Counsel Louis Josephson then drew up an ordinance which prohibited any type of betting or wagering, banned

Alone With God

by C. Skovgaard-Petersen
Translated by Rev. C. C. Kloth

Many readers are familiar with this author, one of the most widely read in Denmark and among Scandinavians in America. Several of his larger works have been translated before, among them THE BOOK OF YOUTH. For many years he has been the leading exponent of popular Bible interpretation in his home country and a deep searcher of the golden mine of God's Word, and Christian soul life. This little book is one of the richest. "Alene med Gud" is its Danish title. Our aged Pastor Kloth has done a fine translation. May it be widely read by young and old.

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operation of games of chance and e possession of lottery slips a viola- of the law.

t first, the City Commission was ined to go along with the new or- nance. But then they learned that ordinance also put the skids under go, 50-50 clubs and other types of eries which church and fraternal ups have been running.

ctually, bingo is not permitted by in New Jersey. It is operated by ious church and fraternal groups ause local authorities choose to look enforcement of the law.

ills to legalize bingo will go before State Legislature this year as last. 1948 the Legislature refused to act. his year various Catholic groups demanding action.

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otestant Broadcast nned in Athens

Athens—Religious broadcasts in eece will, in the future, be controlled the Holy Synod of the Orthodox urch which has appointed a radio nmittee of three metropolitans.

Appointment of the committee fol- ved the banning, at the request of Holy Synod, of a Sunday broadcast er the Athens radio station spon- ed by the Oriental Missionary So- ty. The broadcast consisted of Bible adings, a sermon, and hymns sung a young people's choir of the Greek angelical Church.

Enoria, religious weekly here, com- enting on the action of the Holy Syn- , stressed that Sunday broadcasts re assuming "a completely Protes- nt color."

"It is the duty of the State Church," said, "to teach some foreigners as ell as some Greek Protestants, who e happily only few, that Greek Or- odoxy is not a vineyard without a nce around it."

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raeli High Court Asked Reopen Jesus' Trial

Jerusalem—An anonymous applica- on urging that the trial of Jesus hrist be reopened has been received ere by the Israeli Supreme Court.

According to Chief Justice Moshe moira, the high court will be unable take action on the application as ng as its author remains anonymous. is believed, however, that the appli- ation was filed by an Englishman amed Powell, described as a jurist nd preacher who recently published book on the trial of Christ.

Chief Justice Smoira said that even the author of the application identi- ed himself, the Israeli Supreme Court ould probably declare itself incom- etent to reopen Christ's trial because the charges once levelled against Jesus are no longer punishable by a civil court.

He added that the only authority competent to take the case would be the Sanhedrin, ancient Jewish supreme court of justice which has not met since about 70 A.D.

(According to Maimonides, the fore- most Jewish Talmudist and philosopher of the Middle Ages, the Sanhedrin may be reconstructed by the election of 70 members from among the sages of Zion.)

Meanwhile, Dr. Shalom Ben Chorin of Jerusalem, a leading rabbinical au- thority, said the Sanhedrin could not reopen the case, even if it were recon- stituted, because the official files on Christ are no longer in existence.

He explained that the only available material bearing on the case is con- tained in the Gospels, which, he said, date to some years after the trial.

Catholics Ask Federal Aid For Parochial Schools

Harrisburg, Pa.—Roman Catholics of the Harrisburg diocese have been asked to write their congressmen to urge Federal aid for parochial schools.

The letter-writing campaign, spon-

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sored by diocesan members of the National Council of Catholic Women, was announced at Masses in all local churches The following "model" letter was read:

"Certainly both public and non-public schools are eligible claimants for Federal aid to education. Both types of schools are integral elements of the American education system. In both types parents may comply with their duty under the compulsory education laws of the states. Both types graduate citizens who are qualified for public office, and who are subject to their country's call for military service.

"In terms of justice, therefore, one may say quite accurately that non-public schools are entitled to Federal funds for the very reason that they, like public schools, serve the public interest.

"The very least share of Federal assistance we Catholic parents expect from the new Federal aid law is a provision of funds to furnish essential school service to pupils, such as transportation, health aids, and non-religious textbooks."

26,000 Church Fires Reported in Ten Years

Boston—There were 26,000 church fires in the United States and Canada during the ten years from 1938 to 1947, it was disclosed here by the National Fire Protection Association.

Many of these fires resulted in total destruction of the churches involved, according to an Association publication entitled "Churches Are Burning," a pamphlet containing an analysis of 300 church fires.

Forty-five per cent of fires analyzed occurred in churches located in cities with a population exceeding 50,000.

Another 31 per cent came in communities with populations ranging from 5,000 to 50,000. Twenty-four per cent occurred in villages with less than 5,000 residents.

"We are led therefore to the conclusion," the pamphlet said, "that the large city cathedral protected by the best in public fire fighting equipment and technique is no more immune to the scourge of fire than the small village church."

The statistics indicate that 65 per cent of the 300 church fires given as examples occurred during the five winter months. "This record points directly to defective heating apparatus (a seasonal hazard) as the principal cause of church fires," it was said.

However, the pamphlet pointed out, "the fact that 105 fires, or 35 per cent, occurred during the spring and summer months emphasizes that other hazards are present which are not of a seasonal nature. A fire prevention and protection program for churches does not permit a period of relaxation."

According to "Churches Are Burning," the average church fire cost $65,941.

Minister Praised for Handling Of Union Election

Pittsburgh, Pa.—A collective bargaining election conducted by a suburban Millvale minister has been praised by the CIO here as a step toward better labor-management relations.

The voting was conducted at the Christ Lutheran church of Millvale under the supervision of the Rev. C. B. Daniels, pastor.

Eighty-six employees of the E. T. Lippert Saw Co., chose to be represented by a CIO Local Industrial Union. The vote was 79 to 3.

Balloting was planned by the cooperative efforts of Mr. Daniels, CIO Regional Director Anthony J. Federoff and Frank Pfischner, secretary of the company.

In a previous election conducted by the National Labor Relations Board,

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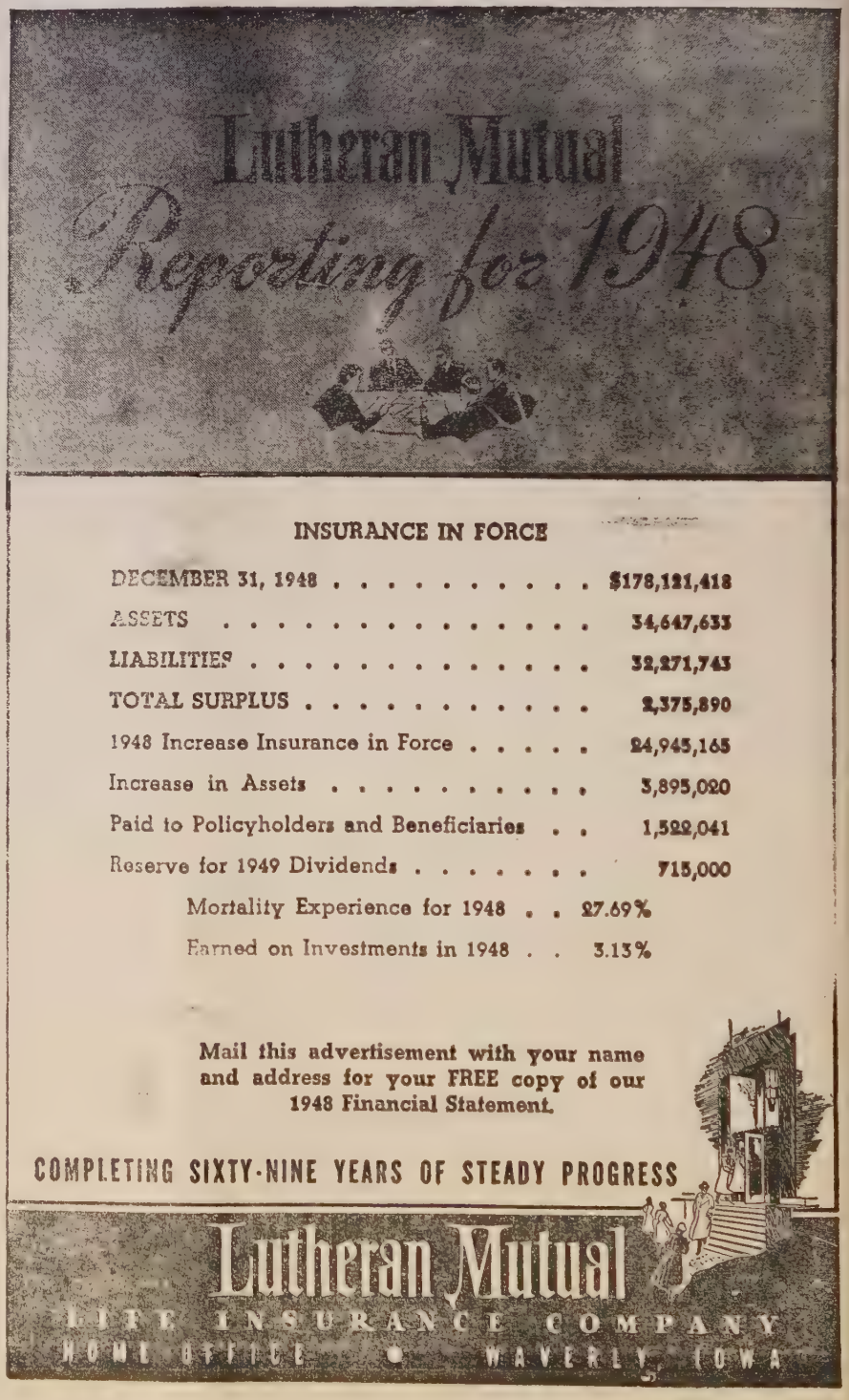
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DECEMBER 31, 1948 . . . . . $178,121,418
ASSETS 34,647,633
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1948 Increase Insurance in Force 24,945,165
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employees voted against the union one vote.

This shows what can be done when or and management can find com- n ground for cooperation in these tters," said Mr. Federoff. "The ction was conducted without a lot legal preliminaries which NLRB cedure makes necessary.

Such joint actions on the part of or and management with a respect- neutral third party as a referee l result in benefit to the entire com- nity and, if adopted on a wide basis, ch saving to the taxpayers."

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diana Church Colleges pose Federal Aid

Valparaiso, Ind.—A resolution assert- that a general Federal subsidy to y institution of higher education ill stifle free development of Amer- n democracy on college campuses," s adopted here by the 26 member lleges of the Indiana Association of urch Related and Independent Col- ges.

Copies of the resolution have been t to Indiana congressmen and to ucators throughout the nation.

A general Federal subsidy, "which uld involve a great immediate finan- l burden, and ultimately regimenta- n and control," would threaten the edom of American schools, it was id.

The Association promised to advocate e adequate financing of state-sup- rted institutions by means of state xes. It agreed that Federal grants r special purposes, for individual holarships, or as an outright single ft, could be possible without involv- g regimentation or control.

The Indiana college heads expressed emselves willing to continue working r their own financial support from urches, foundations, individuals, busi- ess corporations and other non-gov- nmental agencies.

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utch Church Backs ndonesian Claim to Freedom

The Hague—Sympathy for the peo- les of Indonesia in their "endeavor r freedom" was expressed here by he General Synod of the Netherlands eformed Church in a message to the utch government. The Church state- ent warned that resort to arms in the ndonesian political dispute might en- anger the position of Christianity in he Archipelago.

"For both the Church and the mis- ion," it said, "an armed solution of the resent conflict would lead—humanly peaking—to an insuperable and catas- rophic estrangement of the Indonesian eoples.

"The General Synod appeals to you, entrusted with the use of arms, that you guard against the abuse of power and act in such a way that the Netherlands may avoid decisively measures which, throughout history, she has opposed with such great moral earnestness.

"The General Synod has a special reason for this communication because she has the closest ties with the Protestant churches in Indonesia. The churches in the Netherlands and in Indonesia have the joint vocation of restoring confidence and true collaboration between the peoples, so that in the political as well as the spiritual life the name of the Lord may be honored."

In its message, the Synod recalled that a statement issued during December, 1942, in the name of the government, by Queen Wilhelmina made "strong promises for the independence of Indonesia." It also recalled a pastoral letter issued by the Protestant Church in Indonesia last June which claimed the right of the Indonesian people to independence.

Pearl Buck Warns Against Military Trend

New York—World War III is inevitable unless American public opinion halts the "current trend to militarization," according to novelist Pearl Buck.

Speaking before 400 members of the War Registers League, at its 25th anniversary dinner here, she said the "growing power of militarists in the government, universal military training and segregation in the armed forces" would produce war.

Miss Buck listed a number of forces in American life which she said helped produce "personal insecurity" and other reactions leading to violence. Among them, she said, are many organized religious groups, the press ,radio, comics, and the educational system.

nother speaker, Caleb Foote, executive secretary of the Central Committee for Conscientious Objectors, Philadelphia, said 69 persons who failed to register under the Selective Service Act

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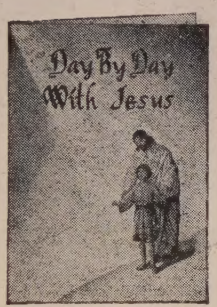

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Day by Day with Jesus by Gladys A. Sandberg, is a beautiful little book of devotions for the grade school child that provides devotions for the days of one month. Each one appears in clear and readable type on a single page, and consists of a verse of Scripture, a devotional reading, and a rhymed prayer. The readings are about one hundred words in length and are written in simple language.

The Christian truths and life situations treated in the readings and prayers include what should mainly be emphasized for children of this age, thus making the devotions suitable for repeated use throughout the year. They are distinctly Christian and not mere moralizings about being good.

The illustrations in two colors are by Dorothy Norquist and Edvin Holmer.

The author is a pastor's wife, a mother, and a writer of children's texts for church school use.

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had been arrested throughout the country. In addition, five women who counselledo therrs not to register were also arrested.

Foote said that about half of the 69 were Quakers. Of the total arrested, 38 received prison sentences ranging from three months to three years.

Dulles Calls For Peace Leadership by U. S.

Cleveland—John Foster Dulles told the National Study Conference on The Churches and World Order here that no responsible official, "in this or any other government," believes that Soviet Russia "now plans conquest by open military aggression."

"So far as it is humanly possible to judge,' the American foreign policy expert declared, "the Soviet government, under conditions now prevailing, does not contemplate the use of war as an instrument of its national policy."

Asserting that the United States was the only non-Communist state capable of "balancing the power of the Soviet Union, which otherwise would be dominant in the world," Dulles emphasized that this country must accept the leadership "that events press into our hands."

Then he outlined for Protestant leaders attending the meeting, sponsored by the Federal Council of Churches, the basic qualities that American leadership should possess:

"1. First of all, our leadership should be a leadership of peace, by peace, for peace.

"2. Our leadership must be prepared to take some chances for peace.

"3. Our peaceful leadership must be positive and not merely negative.

"4. Our leadership must be one of fellowship and not of mastery.

"5. Finally, our leadership should be compassionately human."

Dulles declared that the fact that Christian influence had affected our national conduct should not come as a surprise.

"All students of United States history agree," he explained, "that our institutions became what they are, and that our national conduct has been what it was, primarily because of the religious views of our people respecting such matters as the nature of man, the moral law and the mission of men and nations.

'Some of the present generation," he continued, "have not learned their history—or have forgotten it. They seem to think it necessary to devise new ways to make America a force for righteousness.

"What has counted over the past, and what counts today," he insisted, "is the powerhouse of faith and the transmission lines that connect faith and practices."

Dulles deplored the attitude of those who feel the churches should confine themselves to "ritualistic worship" and avoid creating public opinion that would influence the government.

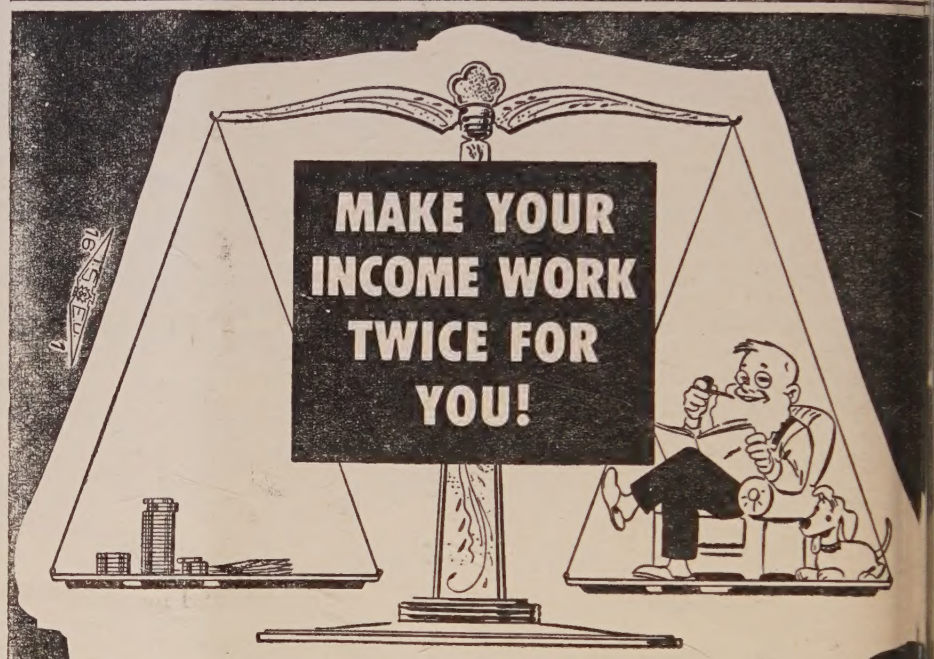
"No people are ever great, even in worldly terms," he said, "without a faith and nothing would be more dangerous and destructive than to have the present great material power of the United States rattling around in the world detached from the guiding direction of righteous faith."

Graebner To Retire As Lutheran Witness Editor

St. Louis, Mo.—Dr. Theodore Graebner, professor at Concordia Seminary here, announced his retirement as editor of the Lutheran Witness, official organ of the Lutheran Church-Missouri Synod, a post which he has held for 35 years.

His retirement will become effective at the expiration of his biennial appointment next October.

When Dr. Graebner was appointed to the staff of the Lutheran Witness



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914, the bi-weekly had 300 paid cribers. Present paid circulation is rted to be 300,000 copies.

fore assuming the editorship of the ness, Dr. Graebner served from to 1913 as editor of the Lutheran ald, official organ of the Norweg- Lutheran Synod, now known as the ngelical Lutheran Church.

he Board of Trustees of Concordia versity has bestowed the title of fessor-Emeritus upon the retiring or although he will continue to car- on a program of limited teaching.

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s Ordass Case As nbol of Church's Peril

Varren, O.—Picturing a world in ch states are extending their func- s, Dr. Paul Hutchinson, Chicago, tor of The Christian Century, de- ed here that the Church " has never n in greater peril than it is today."

Dr. Hutchinson said the trend toward ernment control reaches its climax the totalitarian state, which de- nds total control over both individ- s and Churches.

"This places the Churches in great- danger of losing their spiritual in- pendence and influence than at any e since the Middle Ages," he said. If you want a clear-cut example of attempt of the modern tyrannical te to make a prisoner of the Church," went on, "look at the case of Bishop uis Ordass in Hungary. That is ch more revealing of the peril in ich the Church stands today than case of Cardinal Mindszenty.

"Bishop Ordass was Primate of the theran Church in Hungary. He was rested, tried and convicted several nths before Cardinal Mindszenty s arrested, and is now in prison rving his sentence.

"The government never made the arge of political intrigue against him hich was made against Cardinal ndszenty. Bishop Ordass never con- ssed to having broken any law. But was accused of black market oper- ions, and is now in prison on that arge."

Dr. Hutchinson said Bishop Ordass as actually convicted of "having fail- to sign a single paper—one certain rm—of which he said he had never en told, and which bank officials emselves said they knew nothing a- ut" Completion of this form, he ex- ained, was part of government regu- tions for with drawing funds from e State bank.

The Protestant editor termed this a rumped up case" which made use a "miserable little technicality which obably has been manufactured for e occasion, to get rid of a fearless Church leader who would not knuckle under.

"And it shows," the added, "how determined the governments are in the totalitarian countries to make a captive of the Christian Church."

Churchman Atacks War With Russia Idea

New York—In an attack on those who advocate war with Russia, Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, declared here that the attainment of world community will be impossible unless greater concern is shown for Russians as individuals.

Speaking at a pre-Lenten assembly of Protestant clergymen, Dr. Leiper asserted:

"We are in a time when to have a world community, we have got to care. Some people in Christian churches here in America talk about destroying 200,000,000 Russians like a lot of rats—who do not care a damn about them as individuals. Pardon mu use of this expression, but I think it is pustified."

The clergymen also heard an appeal calling for them to assume moral leadership in such controversial matters as housing, education, family relief and racial equality.

The Rev. Leland B. Henry, exectuive director of the Commission on Christian Social Relations of the Protestant

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Episcopal Diocese of New York, said it was "not enough to be for American motherhood and the Ten Commandments."

He said clergymen should come to grips with the actual problems of the community, refer to them in their sermons, and talk about them to their parishioners.

In his address, Dr. Leiper pointed out that half the people of Russia are members of Christian churches.

"If we do not care about the 90,000,000 Christians in Russia," he said, "we are not going to have a world community. They may have deluded views because of the influence of Soviet education, but they are Christians."

Says American Catholics Not To Blame For Spanish Situation

New York—American Catholics should not be held accountable if Spanish Catholics fail to enlarge religious freedom in that country, according to America, national Catholic weekly published here.

In replying to a charge that American Catholics are inconsistent in their attitude towards religious liberty, the magazine declared:

"I would undoubtedly be much easier for the Spanish clergy to liberalize their position toward Protestants if the tacitcs of the Protestants in Latin countries did not leave so much o be desired.

"When hey insult the Blessed Virgin in Spain, for example, they arouse the same hostility a Spaniard would meet here if he made a career of insulting the memory of George Washington or Abraham Lincoln.

"Apart from the dogmatic claims of the Catholic Church to enjoy special rights," America continued, "American Catholics can question the wisdom of insisting on legal discrimination in the particular ways characteristic of Hispanic peoples.

"We ourselves think they are often too rigid in their attitude towards such Proestans as already live in Spain. Spain is historically ill-fitted to understand the reasons for enlarging religious freedom. But American Catholics cannot be held accountable."

Citing Methodist Bishop G. Bromley Oxnam of New York as one of the "critics of the Catholic Church in America" who have raised the Spanish issue, America proposed that conditions in Sweden be examined.

"It (Sweden) has an established Lutheran Church, apparently unaware—like England—of the 'great Protestant principle' of separation of Church and State. Without specific permission of the Swedish government, the Catholic Church cannot even own property in Sweden."

Muncie Pastors Win Fight Against Gambling

Muncie, Ind.—By order of Mayor Lester E. Holloway, Muncie has become a "closed city."

Acting in accordance with the desires of the Deleware County Ministerial Association, Mayor Holloway ordered police to close all places where gambling had been known to exist and "advised" the madams of alleged houses of prostitution to cease operations.

"Some people are not going to like what I am about to do," the mayor said at a news conference. "But I intend to do it anyway."

The ministerial association had waged a two-weeks' publicity campaign against alleged vice and graft in the city administration. Thousands of church people signed petitions requesting that the mayor, the chief of police and the sheriff cooperate in cleaning up the situation.

Sheriff W. Pete Anthony, at a meeting with ministers held at a local church, pledged his cooperation in stopping violations in the county. A v squad from the police department ma the rounds of known "spots" in t city, instructing the operators to out of business "because the heat on."

EKID Council To Weigh Location Of Church Headquarters

Berlin—The newly-elected Coun of the Evangelical Church in Germa (EKID) will hold its second meeti at Wiesbaden, in the American cupation zone, on March 22. The Co cil met for the first time at Dar stadt on February 17.

It is expected that the main to at the Wiesbaden meeting will be t future location of EKID's headquarte

Meanwhile, it was announced th Bishop Hans Lilje of Hannover, t Council's vice-chairman, has been au orized to represent the Church gro in all major negotiations with t Parliamentary Council at Bonn, in t British zone.

The Parliamentary Council is d cussing a proposed new constituti for western Germany which is e pected to contain clauses affecting t churches.

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